

Sri Gaudiya Kanthahara

Jewels

"One day at noon two guests came to have darsana of Mayapura Dhama. Their names were Atulacandra Bandopadhyaya and Atulakrsna Datta, and they were both highly placed officials in the Indian Railway. . . Sri Vinodabihariji Brahmachari [Srila Bhakti Prajnana Kesava Goswami] then took both of the men to have darsan of Srila Prabhupada (Srila Bhaktisiddhanta Sarasvati Thakura)]. They were deeply impressed by his powerful hari-katha. . . Gradually they developed such a desire to hear hari-katha that they began to come to the matha as their work permitted. After some time Atulachandra Bandopadhyaya surrendered to Srila Prabhupada, completely renouncing home, wife, sons and everything. . . After harinama diksa, Atulacandra became Atulacandra Bandopadhyaya Bhaktisaranga. He began to raise funds among pious, wealthy merchants in Calcutta, Dehli, Bombay and other major cities. Once they heard his harikatha, these people would send truckloads of rice, dahl and vegetables for matha seva. In addition he established preaching centers and asramas in those cities, and was also editor of the weekly magazine Gaudiya. After Srila Prabhupada's disappearance he took sannyasa and his name became Sri Srimad Bhaktisaranga Gosvami Maharaj. Until his death he had great faith in our most worshipable Gurupadapadma and considered him his intimate friend. . .

"The other gentleman, Atulakrsna Dattaji, also gave up his government service and came with his family to Caitanya Matha. After receiving harinama-diksa initiation from Srila Prabhupada, he began to perform ekantika bhajana (exclusive worship of the Lord). He compiled Sri Gaudiya Kantahara ("The Necklace of the Gaudiya Bhaktas"). This excellent book contains a collection of verses from the Vedas, Upanisads, and other sastras which establish the siddhanta of suddha-bhakti."

---excerpted from *Acarya Kesari Sri Srimad Bhakti Prajnana Kesava Gosvami, His Life and Teachings*, by Tridandisvami Bhaktivedanta Narayana Maharaja. pp.36, 38

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Gaudiya Kanthahara

Guru-tattva

One Must Accept a Guru in Disciplic Succession.

1.1

tad vijñānārtham sa gurum evabhiṣacchet samit pañiḥ srotriyam brahmanistham

One who wants to know the Absolute Truth scientifically must approach bona fide spiritual master and offer him everything required for sacrifice. Such a spiritual master must be fixed in the truth, having heard it in disciplic succession. (*Mundaka Upanisad* 1.2.12)

1.2

acaryavan puruṣo veda

Only one who has a guru can know the truth. (*Chandogya Upanisad* 6.14.2)

1.3

uttisthata jagrata prapya varan nibodhata kṣurasya dhara nisita duratyaya durgam pathas tat kavayo vadanti

Wake up and take advantage of the human form of life. Transcendentalists say that the path of spiritual life is difficult; it is sharp like a razor's edge. (*Katha Upanisad* 1.3.14)

1.4

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

Only unto those great souls who serve guru and Kṛṣṇa with implicit faith is the import of the Vedas fully revealed. (*Svetasvatara Upanisad* 6.23)

1.5

***nayam atma pravacanena labhyo na medhaya na bahuna srutena yam evaisa
vrnute tena labhyas tasyaisa atma vivrnute tanum svam***

The Supreme Self can never be known by any amount of argument, reasoning, intelligence, or by much hearing. To those whom He chooses, however, He may His personal form. (*Katha Upanisad* 1.2.23)

1.6

***janana-maranadi-samsaranala-santapto dipta-sira jala-rasim iva upahara-
panih srotriyam brahma-nistham gurum upasrtya tam anasarati***

Just as a person whose head is afire runs towards water, one burning from the fire of material existence birth, death, old age, and disease must run to a guru for relief. Such a guru must be fixed in the Absolute Truth and well-versed in the scriptures. One should approach him with all that is needed for sacrifice, submit to him, and be ready to carry out his every instruction. (*Vedanta-sara* 11)

1.7

'krsna-nitya-dasa', jiva taha bhuli' gela ei dose maya tara galaya bandhila

Because the soul has forgotten that he is the eternal servant of Krsna, *Maya* has chained him by the neck. (*Cc. Madhya* 22.24)

1.8

***krsna bhuli' sei jiva anadi-bahirmukha ataeva maya tare deya samsaradi-
duhkha***

Forgetting *Krsna*, the soul is attracted by the illusory energy since time immemorial, which gives him innumerable miseries in the material world. (*Cc. Madhya* 20.117)

1.9

***krsna-bahir-mukha haiya bhoga vancha kare nikata-stha maya tare japatiya
dhare pisaci paile yena mati-chhanna haya maya-grasta jivera haya se bhava***

***udaya "ami nitya krsna-dasa" —ei katha bhule mayara naphara haiya cira-
dina bule kabhu raja, kabhu praja, kabhu vipra, sudra kabhu sukhi, kabhu
duhkhi, kabhu kita, ksudra kabhu sarge, kabhu martye, narake va
kabhu kabhu deva, kabhu daitya kabhu dasa prabhu***

Being averse to the service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and thus the illusory energy keeps him tightly within her embrace. The living entity, captured by the illusory energy, becomes just like a madman under a witch's spell.

"I am the eternal servant of *Krsna*" forgetting this, he becomes the slave of *maya* and forever wanders through a succession of lives. Sometimes he is a king, sometimes a subject. Now a *brahmana*, now a *sudra*. Now an insignificant ant. Sometimes happy, sometimes sad. Now he goes to heaven, now to hell. Sometimes he is a god, sometimes a devil, now a servant, now a lord. (*Premavivarta*)

1.10

***brahmanda bhramite kona bhagyavan jiva guru-krsna-prasade paya bhakti-
lata-bija tate krsna bhaje, kare gurura sevana maya-jala chute, paya krsnera
carana***

Wandering throughout the universe, by the mercy of *Krsna*, the living entity who is fortunate meets a bona fide spiritual master. By the mercy of the spiritual master, he gets the seed of the *bhakti-lata*. By worshiping *Krsna* and rendering service to the spiritual master, one is liberated from the illusory world of *maya*, and attains the lotus feet of the Lord. (Cc. *Madhya* 19.151, 22.25)

1.11

***mukam karoti vacalam pangum langhayate girim yat krpa tam aham vande
paramananda madhavam***

I offer my respectful obeisances unto transcendental bliss personified, Lord Madhava, by whose mercy a dumb man can speak eloquently, a blind man can see the stars, and a lame man can cross mountains. (*Bhavartha Dipika, Mangala Stotram* 1)

1.12

**caitanya lila-amrta-pura, krsna-lila-sukarpura, duhe mili' haya
sumadhurya sadhu-guru-prasade, taha yei asvade, sei jane madhurya
pracurya**

The pastimes of Sri Caitanya are the abode of nectarean love of Godhead. They are like thick condensed milk. The pastimes of Sri Krsna are like camphor. When these are combined they are very sweet. By the mercy of the guru one can taste that sweetness un-limitedly. (Cc. *Madhya* 25.277)

A Qualified Guru and Disciple are Hard to Find

1.13

***sravanayapi bahubhir yo na labhyah srnvanto 'pi bahavo na vidyuh ascaryo
'sya vakta kus lo 'sya labhda ascaryo jnata kusalanusistah***

Many cannot hear about the soul, and even after hearing about it many cannot understand it, because it is hard to find a guru who is a genuine seer of the truth. Such a qualified guru is a great soul and is very rare. Only those who follow his teachings can realize the truth and become expert in the science of God. Such disciples are also very rare. (Katha *Upanisad* 1.2.7)

A Genuine Guru Knows the Truth About Krsna, is Surrendered to Him, and is Well-Versed in the Vedic Literature

1.14

***tasmad gurum prapadyeta jijnasuh sreya uttamam sabde pare ca
nisnatam brahmany upasamasrayam***

One who is searching for the Ultimate Truth must surrender to a guru who knows the inner meaning of the Vedas, is fixed in the Absolute Truth and is expert in the sastra. (*Bhag.* 11.3.21)

1.15

***krpa-sindhuh su-sampurnah sarva-sattvopakarakah nisprhah sarvatah
siddhah sarva-vidya-visaradah sarva-samsaya-samchetta 'nalaso gurur
ahrtah***

One who is an ocean of mercy, who is fulfilled in all respects, who has all good qualities, who works for the benefit of all souls, who is free from lust, who is perfect in all respects, who is well-versed in the scriptures, who knows the science of Kṛṣṇa, who can remove all the doubts of his disciples, and who is always alert in the service of Kṛṣṇa is known as a genuine guru. (*Hari-bhakti-vilasa* 1.45,46 quoted from *Viṣṇu-smṛti Vacana*)

A Guru is a Master of his Senses

1.16

**vaco vegam manasah krodha vegam jihva vegam udaropastha vegam etan
vegan yo visaheta dhirah sarvam apimam prthivim sa sisyat**

A sober person who can control the urge to speak, the mind, the urges of anger, the tongue, belly, and genitals is qualified to make disciples all over the world. (*Upadesamṛta* 1)

1.17

**sat-karma nipuno vipro mantra-tantra-visaradah avaisnavo guru na syad
vaisnavah svapaco guruh**

A brahmana may be expert in mantra, ritual, and the six kinds of brahminical work performing and teaching sacrifice, studying and teaching scripture, giving and receiving charity but if he is not a Vaisnava he cannot be a guru. On the other hand, a Vaisnava, even if born in a family of untouchables, may be a guru. (*Hari-bhakti-vilasa*, quoting *Padma Purana Vacana*)

A Pure Devotee is the Guru of all Varnas and Asramas

1.18

**vipra ksatriya vaisyas ca guravah sudra janmanam sudras ca guravas
tesam trayanam bhagavat-priyah**

A *brahmana*, *ksatriya* or *vaisya* can be guru for the *sudra* class, but a Vaisnava, even if born a *sudra*, because he is dear to the Supreme Personality of Godhead, can be the guru of these higher orders. (*Padma Purana*)

1.19

kiba vipra, kiba nyasi , sudra kene naya yei krsna-tattva-vetta, sei 'guru' haya

Whether a *brahmana*, a *sannyasi*, or a sudra, one who knows the science of Krsna is to be accepted as guru. (*Cc. Madhya* 8.128)

1.20

kiba varni, kiba srami, kiba varnasrama hina krsna tattva yei, sei acarya pravina asala katha chadi' bhai varne ye kare adara asad-guru kari' ta 'ra vinasta purvapara

One who is expert in the science of Krsna, whatever social order he may belong to including sudra and outcaste is to be accepted as an acarya. Who ignores this principle and accepts a guru solely on the basis of social position will be ruined. (*Prema-vivarta*)

A Guru is an Acarya of Sambandha-jnana

1.21

vairagya-yug bhakti-rasam prayatnair apayayan mam anabhipsum andham krpambudhir yah para-duhkha-dukhi sanatanam tam prabhum asrayami

I surrender to Srila Sanatana Gosvami, the acarya of sambandha jnana. He is an ocean of mercy and always unhappy to see the suffering of others. Although I was blind and in the darkest ignorance he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarean rasa that of divine love. (*Vilapa-kusumanjali*, 6)

Who is an Acarya?

1.22

upaniya tu yah sisyam veda-madhyapayed dvijah sankalpam sa-rahasyam

ca tam acaryam pracaksate

An *acarya* is not one who only confers the sacred thread. He trains his disciples in sacrifice and teaches them the confidential meaning of the Vedas. Such a spiritual master is an *acarya*, according to saintly authorities. (*Manu-samhita* 2.140) **1.23**

acinoti yah sastrartham acare sthapayaty api svayam acarate yasmad acaryas tena kirttitah

An *acarya* is one who fully understands the conclusions of the revealed scriptures and whose behavior reflects his deep realization. He is a living example for he teaches the meaning of the scriptures both by word and deed. (*Vayu Purana*)

Example Is Better Than Precept

1.24

yad yad acarati sresthas tat tad evetaro janah sa yat pramanam kurute lokas tad anuvartate

Whatever a great man does, common men follow. Whatever standards he sets by exemplary acts, all the world pursues. (*Bhagavad-gita* 3.21)

1.25

apane acare keha, na kare pracara pracara karena keha, na karena acara 'acara' 'pracara' namera karaha 'dui' karya tumi sarva-guru, tumi jagatera arya

Some practice but do not preach, others preach but do not practice, but one who is perfect in both preaching and practice is the guru of the entire universe. You are a real jagad-guru, for you practice what you preach. (Cc. *Antya* 4.102,103)

1.26

apane karimu bhakta-bhava angikare apani acari' bhakti sikhamu sabare

I shall accept the role of a devotee, and I shall teach *bhakti* to everyone by

practicing it Myself. (Cc. *Adi* 3.20)

1.27

apani na kaile dharma sikhana na yaya

If I do not do this Myself, then the principles of religion will not be taught. (Cc. *Adi* 3.21)

Inconceivable Oneness and Difference of Guru, Vaisnava, and Krsna

1.28

**acaryam mam vijaniyan navamanyeta karhicit na martya-buddhyasuyeta
sarva-devamayo guruh**

Know the *acarya* to be as good as Myself. Never disrespect him. Never envy him or consider him an ordinary man for He is the sum total of all the demigods. (*Bhag.* 11.17.27)

1.29

**vande gurun isa-bhaktan isam isavatarakan tat-prakasams ca tac chaktih
krsna caitanya samjnakam**

I worship the Supreme Lord Sri Caitanya, who appears in six features as: instructing and initiating gurus; the Lord's devotees, beginning with Srivasa Thakura; His avatars such as Advaita Acarya; His *prakasa*, or full expansion, (Nityananda Prabhu); and His *sakti*, (Gadadhara Pandita). (Cc. *Adi* 1.1)

1.30

**krsna, guru, bhakta, sakti, avatara, prakasa krsna sakti ei chaya-rupe
karena vilasa**

The Supreme Lord appears in six features. As Sri Krsna; the two kinds of guru; devotees; incarnations of Godhead; complete expansions of His own Self (*purusas*); and His divine energy. In these six features the Lord enjoys His transcendental pastimes. (Cc. *Adi* 1.32)

1.31

yadyapi amara guru caitanyera dasa tathapi janiye ami tanhara prakasa

Although I know my guru is a servitor of Sri Caitanya, I know that He is a full manifestation (*prakasa*) of the Supreme Personality of Godhead Himself. (Cc. *Adi* 1.44)

Siksa-guru; Caitya-guru and Mahanta (personal)-guru.

1.32

guru-krsna-rupa hana sastrera pramane guru-rupe krsna krpa karena bhakta-gane

According to sastra the guru is non-different from Krsna, because it is through the guru that Krsna bestows mercy on His devotees. (Cc. *Adi* 1.45)

1.33

siksa-guruke ta' jani krsnera svarupa antaryami, bhakta-srestha, ei dui rupa

One should know the *siksa* guru to be Krsna Himself. As guru, Krsna has two forms as the Supersoul and as the best of devotees. (Cc. *Adi* 1.47)

1.34

jive saksat nahi, tate guru caittya-rupe siksa-guru haya krsna mahanta-svarupe

Since one cannot see the Supersoul directly, Krsna appears as a liberated devotee. Such a *siksa* guru is none other than Krsna Himself. (Cc. *Adi* 1.58)

1.35

naivopayanty apacitim kavayas tavesa brahmayusapi krtam rddha-mudah smarantah yo 'ntar bahis tanu-bhrtam asubham vidhunvann acarya-caittya-vapusa sva-gatim vyanakti

O my Lord! Transcendental poets and experts in spiritual science cannot fully express their indebtedness to You, even if they had the lifetime of Brahma, for You appear in two features externally as the *Acarya* and internally as the Supersoul to deliver the conditioned souls by revealing to them Your devotional service and teaching them how to approach You on the path of pure love.

(*Bhag.* 11.29.6)

By the Mercy of Krsna, one Gets the Mercy of Guru

1.36

krsna yadi krpa kare kona bhagyavane guru-antaryami-rupe sikhaya apane

By the mercy of Krsna a fortunate soul is guided by the Supersoul from within and from the guru without. (*Cc. Madhya* 22.47)

Guru Gives Scientific Knowledge About the Highest Spiritual Reality

1.37

ajnana timirandhasya jnananjana salakaya caksur unmilitam yena tasmai sri guruve namah

I was born in the darkest ignorance, but my spiritual master opened my eyes with the salve of transcendental knowledge. I offer my humble obeisance's unto him. (*Prema-bhakti-candrika*, Narottama dasa)

1.38

sri-caitanya-mano-'bhistam sthapitam yena bhutale svayam rupah kada mahyam dadati sva-padantikam

When will Srila Rupa Gosvami Prabhupada, who has established the mission to fulfill the desire of Lord Caitanya give me shelter at his lotus feet? (*Prema-bhakti-candrika*, Narottama dasa)

1.39

**sri-guru-carana padma, kevala-bhakati-sadma,
bando muni savadhana mate
yahara prasade bhai, e bhava toriya jai,
krsna-prapti hoy jaha ha'te
guru-mukha-padma-vakya, cittete koriya aikya,
ar na koriho mane asa
sri-guru carane rati, ei se uttama gati,
je prasade pure sarva asa
cakhu-dan dilo jei, janme janme prabhu sei,
divya-jnan hrde prokasito
prema-bhakti jaha hoite, avidya vinasa jate,
vede gay yahara carito**

The lotus feet of the spiritual master are the only way we can attain pure devotional service. I bow down to his lotus feet with great awe and reverence. By his mercy, one can cross the ocean of material suffering and obtain the mercy of Krsna.

My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfill all desires.

He opens my darkened eyes and fills my heart with transcendental knowledge. He is my lord, birth after birth. From him ecstatic *prema* emanates; by him, ignorance is destroyed. The Vedic scriptures sing of his character.

Our spiritual master is the ocean of mercy, the friend of the poor, and lord and master of the devotees. O master! Be merciful to me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds. (*Prema-bhakti-candrika*, Narottama dasa)

The Spiritual Master is the Energy of Krsna

1.40

**na dharmam nadharmam sruti-gana niruktam kila kuru vraje radha-
krsna-pracura-paricaryam iha tanu saci-sunum nandisvara-pati-sutatte
guru-varam mukunda-prestatve smara param ajasram nanu manah**

O mind! Give up all connection with Vedic piety and impiety and simply serve Radha and Krsna in Vrndavana with all your heart. Know that Lord Caitanya, the son Saci, is Sri Krsna, the son of Nanda and always remember that Sri Guru is *mukunda-prestha*, the dearest servant of Krsna.

(*Manah-Siksa* 2, Srila Raghunatha Dasa Gosvami)

Note: In the purport to Cc. Adi 1.46, Srila Prabhupada refers to Srila Bhaktivinoda's commentary called *Anubhasya*:

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Krsna, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Sri Krsna in every respect to exploit the sentiments of their followers, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedabheda-tattva, which establishes everything as one with and different from the Personality of Godhead. Srila Raghunatha Gosvami confirms that this is the real position of a bona fide spiritualmaster and says one should always think of the spiritual master in terms of his intimate relationship with Mukunda.

The Guru is Gaura-sakti and Gaura-priyattama

1.41

**saksad hadritvena samasta sastrair uktas tatha bhavyata eva sadbhih kintu
prabhor yah priya eva tasya vande guroh sri-caranaravindam**

According to the verdict of the revealed scriptures and saintly persons, the guru is honored as much as Kṛṣṇa Himself, because he is the dearmost servant of the Supreme Personality of Godhead. I offer my respectful obeisance's unto the lotus feet of such a spiritual master. (*Gurvastakam* 7)

1. 42

suddha-bhaktah sri-guro sri sivasya ca bhagavata saha abheda-drstim-tat-priyatamatvenaiva manyante

Whenever the scriptures describe the spiritual master and Lord Siva as non-different from Kṛṣṇa, pure devotees understand this is because of their being the most beloved of Sri Kṛṣṇa. (*Bhakti-Sandarbha*, *Annucheda* 216)

NOTE: Quoting the *Anubhasya*, *Cc. Adi* 1.46: "Jiva Gosvami clearly defined that a pure devotee's observation of the spiritual master and Lord Siva as one with the Personality of Godhead exists in their being very dear to the Lord, not identical with Him in all respects."

A Guru in Name Only Commits a Great Offense

1.43

gurur na sa syat sva-jano na sa syat pita na sa syaj janani na sa syat daivam na tat syan na patis ca sa syan na mocayed yah samupeta-mrtyum

One who cannot deliver his dependents from repeated birth and death should never become a guru, a relative, a father, mother, demigod, or husband. (*Bhag.* 5.5.18)

1.44

sei se parama bandhu, sei pita-mata sri-kṛṣṇa-carane yei prema-bhakti-data sakala janme pita-mata sabe paya kṛṣṇa guru nahi mile, bhajaha hiyaya

Under ordinary circumstances one's own father and mother are worshipable, but in every species one gets a father and mother. Far rarer is to get guru and Kṛṣṇa. The spiritual master can bestow *prema-bhakti* to the those who have attained his

mercy, therefore he is the topmost father, mother, and friend of everyone.
(*Caitanya Mangala, Madhya-khanda*)

Scholarship is no Qualification for Becoming a Guru

1.45

sabda-brahmani nisnato na nisnayat pare yadi sramas tasya srama-phalohy adhenum iva raksatah

One may be expert in Vedic scholarship, but if he fails to understand the position of the Absolute Truth and doesn't recognize Krsna as the Supreme Personality of Godhead all his study is a waste of time. His hard work will be his only reward, and his efforts will be like the labor of one who struggles to maintain a cow that has no calf and cannot produce milk. (*Bhag. 11.11.18*)

A Non-Vaisnava Cannot be a Guru

1.46

maha-kula-prasuto 'pi sarva-yajnesu diksitah sahasra-sakhadhyayi ca na guruh syad avaisnavah

Even if born in an aristocratic *brahmana* family, initiated with all the appropriate Vedic sacrifices, and has studied a thousand branches of Vedic knowledge--one who is not a Vaisnava can never be a guru. (*Hari-bhakti-vilasa 1.45*)

Bogus Gurus

1.47

paricarya-yaso-lipsuh sisya gurur na hi

One who accepts disciples for personal service and fame is unfit to be a guru.
(*Visnu Smṛti*) 1.48

guravo bahavah santi sisya-vittapaharakah durlabhah sad-gurur devi sisya-santapaharakah

Many gurus take advantage of their disciples and plunder them. They exploit their disciples for sex, and use them to amass wealth, but a guru who can remove the miseries of his disciples is very rare. (*Purana-vakya*)

The Injunction to Abandon a Bogus Guru

1.49

guror apy avaliptasya karyakaryam ajanatah utpatha-pratipannasya parityago vidhiyate

A guru addicted to sensual pleasure and polluted by vice, who is ignorant and has no power to discriminate between right and wrong, or who is not on the path

of suddha-bhakti must be abandoned. (*Mahabharata, Udyoga-parva, 179.25*)

1.50

snehad va lobhato vapi yo grhniyad diksaya tasmin gurau sa-sisye tat devata sapa apatet

If a guru, disregarding the standard for giving diksa, gives the mantra to his disciple out of greed or mundane affection, he is cursed by the gods along with that disciple. (*Hari-bhakti-vilasa 2.7*)

1.51

yo vyakti nyaya rahitam anyayena srnoti yah

tav ubhau narakam ghoram vrajatah kalam aksayam

One who assumes the dress and position of an acarya, who speaks against the conclusions of Srimad Bhagavatam and other scriptures, or performs kirtana opposed to the proper glorification of Sri Krsna, certainly goes to hell for countless lifetimes along with his disciples and whoever else hears such non-devotional talks and kirtanas. (*Hari-bhakti-vilasa 1.101*)

1.52

vaisnava-vidvesi cet parityajya eva. "guror api avaliptasye" ti smaranat,

vaisnava-bhava-rahityena avaisnavataya avaisnavopadisteneti vacana-visaya tvacca.

Yathokta-laksanasya sri-guror-avidyamanatayastu tasyaiva mahabhagavatasyaikasya nitya-sevanam paramam sreya.

A guru who is envious of pure devotees, who blasphemes them, or behaves maliciously towards them should certainly be abandoned, remembering the verse "*guror api avaliptasya*" (See 1.49). Such an envious guru lacks the mood and character of a Vaisnava. The *sastras* enjoin that one should not accept initiation from a non-devotee (*avaisnavopadistena*... See 1.54). Knowing these injunctions of the scriptures, a sincere devotee abandons a false guru who is envious of devotees. After leaving one who lacks the true qualities of a guru, if a devotee is without a spiritual guide, his only hope is to seek out a *mahabhagavata vaisnava* and serve him. By constantly rendering service to such a pure devotee, one will certainly attain the highest goal of life. (*Bhakti-sandarbha*, *Annucheda* 238)

A Materialistic, Professional, Family or Vyavaharika-guru Must be Given up

1.53

paramartha-gurvasrayo vyavaharika-gurvadi parityagenapi kartavyah

One should not accept a spiritual master based on hereditary, social or ecclesiastical convention. Such a professional guru should be rejected. One must accept a qualified spiritual master, who can help one advance towards the ultimate goal of life, *krsna-prema*. (*Bhakti-sandarbha*, *annucheda* 210)

Who Rejects a False Guru Must Accept a Real Guru

1.54

avaisnavopadistena mantrena nirayam vrajet punas ca vidhina samyag grahayed vaisnavad guroh

One who gets his *mantra* from a guru who is a non-devotee or who is addicted to sensual pleasure is doomed to a life in hell. Such a person must immediately

approach a genuine Vaisnava guru and again accept the *mantra* from him. (*Hari-bhakti-vilasa* 4.366)

Why Become a Disciple

1.55

nr-deham adyam su-labham su-durlabham plavam su-kalpam guru-karnadharam mayanukulena nabhasvateritam puman bhavabdhim na taret sa atma-ha

This human form of life is rare and it can award all the benefit of life. It is superior to all other forms of life, for having attained it, one may easily cross over the ocean of material existence. The human form of life is like a ship for crossing the material ocean. The guru is the captain and the mercy of Krsna is the favorable wind that carries the ship safely across. One who fails to make use of the human form of life for crossing the ocean of birth and death is the killer of the self. (*Bhag.* 11.20.17)

Who Thinks the Spiritual Master an Ordinary man Goes to Hell

1.56

gurusu nara-matir yasya va naraki sah

One who thinks that the spiritual master is an ordinary man is said to live in hell. (*Padma Purana*)

Who Thinks the Guru an Ordinary man Finds his Attempts at Spiritual Progress as Useless as an Elephant's Bath

1.57

yasya saksad bhagavati jnana-dipa prade gurau martyasad-dhih srutam tasya sarvam kunjara-saucavat

The guru is considered as the Supreme Lord Himself, because he gives the light of transcendental knowledge to his disciples. Consequently, for one

who maintains the material conception that the guru is an ordinary human being, everything is frustrated. His attempts to progress in spiritual life, his Vedic studies and scriptural knowledge, his penances and austerities, and his worship of the Deity are all as useless as the bathing of an elephant. (*Bhag.* 7.15.26)

For Transcendental Knowledge one Must Approach a Guru

1.58

**tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam
jnaninas tattva-darsinah**

Just try to learn the truth by approaching a spiritual master. Surrender to him and inquire from him and render service at his lotus feet. The self-realized soul can impart knowledge unto you, for he has seen the truth. (*Bhagavad-gita* 4.34)

The Guru Takes one Beyond Jnana to Pure Devotion

1.59

**evam gurupasanayaika-bhaktya vidya-kutharena sitena dhirah vivrscya
jivasayam apramattah sampadya catmanam atha tyajastram**

With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharp ax of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up the ax of analytic knowledge. (*Bhag.* 11.12.24)

Guru and Lord Nityananda are Non-different

1.60

**samsarera para haiya bhaktira sagare ye dubibe se bhajuka nitai
candere amara prabhura prabhu sri gaurasundara e bada bharasa citte
dhari nirantara**

Beyond the ocean of birth and death is the bhakti ocean. Let those who would go there worship Lord Nityananda (the original guru). I will hold this faith within my heart forever: My master is Nityananda; His Lord is Gaurasundara. (By the mercy of Lord Nityananda one gets the mercy of Gaurasundara. Nityananda is therefore the original guru. As such the guru is the representative of Lord Nityananda. These two are non-different.) (*C.Bhag.* 1.17.152-153)

1.61

nitai-pada-kamala, koti-candra-susitala,

ye chayay jagata juray

heno nitai bine bhai, radha-krsna paite nai,

drdha kori' dharo nitair pay

se sambandha nahi ja'r, brtha janma gelo ta'r,

sei pasu boro duracar,

nitai na bolilo mukhe, majilo samsara-sukhe,

vidya-kule ki koribe tar ahankare matta hoiya,

nitai-pada pasariya, asatyere satya kori mani

nitaiyer karuna ha'be, vraje-radha-krsna pabe,

dhara nitai-carana du 'khani.

nitaiyer carana satya, tahara sevaka nitya,

nitai-pada sada koro asa

narottama boro dukhi, nitai more koro sukhi,

rakho ranga-caranera pasa

The lotus feet of Lord Nityananda are more soothing than millions of moons. This world is ablaze with the fire of birth and death, but the cool shade

of the lotus feet of Lord Nityananda can give relief to the entire universe. No one can approach Radha-Krsna without Lord Nityananda. If one wants to enter into the service of Radha-Krsna, he must take shelter at the lotus feet of Nityananda. He has not established a relationship with Lord Nityananda has wasted his life. His birth in the human form of life is useless. He is no better than an animal being absorbed in eating, sleeping, mating, and fighting. Such a two-legged animal, whose mouth has never uttered the name "Nitai," wallows in the pleasures of family life, and enjoys the happiness offered by birth, death, old age, and disease in the forest fire of material existence.

If one has no connection with Nityananda, his so-called academic education and birth in a high family or great nation will not protect him. At the time of death nature's law will act, his work will be finished. He will get another body according to his *karma*.

Why are these human animals acting in this way? They are maddened by a false conception of life. They have identified the self with the body, and thus they have forgotten their eternal relationship with Nityananda. Such forgetful persons accept the illusory energy as factual. They consider truth to be unreal and mistake illusion for reality. By the mercy of Nityananda prabhu, however, one can attain the service of Radha-Krsna in Vrndavana. Therefore, take shelter of the holy feet of Lord Nityananda. (*Prarthana*, Narottama Dasa)

The Authorized Sacred Tradition

1.62

amnayah srutayah saksad brahma-vidyeti visrutah guru-parampara-praptah visva-kartur hi brahmanah

Transcendental knowledge, which is received through the system of *parampara*, beginning with Brahma, the creator, and which is embodied in the Sruti is known as *amnayah*, or the authorized sacred tradition. (*Mahajana-karika*)

Lord Brahma, the Original Teacher

1.63

brahma devanam prathamah sambabhuva visvasya karta bhuvanasya

gopta sa brahma-vidyam sarva-vidya-pratistam atharvaya jyesta-putraya praha

Lord Brahma is the foremost of the demigods. He is the creator of the universe, and its guardian. He instructed his eldest son, Atharva in the science of transcendental knowledge (brahma-vidya), and thus became the first teacher within the universe. All other knowledge is based on this knowledge. (*Mundaka Upanisad* 1.1.1)

Sri Madhva the Sampradaya Acarya

1.64

ananda-tirtha-nama sukha-maya-dhama yatir jiyat samsararnava-taranim yam iha janah kirtyanti budhah

All glories to Sri Madhvacarya Prabhu, who is known as Ananda-tirtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories. (*Prameya-ratnavali*)

The Brahma-Madhva Gaudiya Sampradaya

1.65

sri-krsna-brahma-devarsi-badarayana-sanjnakan sri-madhva-sri-padmanabha-sriman-nrhari-madhavan aksobhya-jayatirtha-sri-jnanasindhu-dayanidhin sri-vidyanidhi-rajendra-jayadharman-kramadvayam purusottama-brahmanya-vyasatirthams ca samstumah tato laksmipatim sriman-madhavendran ca bhaktitah tac chisyan srisvaradvaita-nityanandan-jagat-gurun devam-isvara-sisyam-sri-caitanyan ca bhajamahe sri-krsna-prema-danena yena nistaritam jagat kali-kalusa-santaptam karuna-sindhuna svayam mahaprabhu-svarupa-sri-damodarah-priyankarah rupa-sanatanau dvau ca gosvami-pravarau prabhu sri-jivo-raghunathas ca rupa priyo maha-matih tat-priyah kaviraja-sri-krsna-dasa-prabhur matah tasya priyottamah srilah sevaparo narottamah tad-anugata-bhaktah sri-visvanathah sad-uttamah tad asaktas ca gaudiya-vedantacarya-bhusanam vidyabhusana-pada sri-baladeva-sad-asrayah vaisnava-sarvabhauma-sri-jagannatha-prabhus tatha sri-mayapura-dhamnas tu

**nirdesta-sajjana-priyah suddha-bhakti-pracarasya muli-bhuta
ihottamah sri-bhaktivinodo devas tat-priyatvena visrutah tad-abhinna-
suhrd-varyo maha-bhagavatottamah sri-gaura-kisorah saksad-vairagyam
vigrahasritam (mayavadi-ku-siddhanta-dhvanta-rasi-nirasakah visuddha-
bhakti-siddhantaih svanta-padma-vikasakah devo 'sau paramo hamso
mattah-sri-gaura-kirtane pracaracara-karyesu nirantaram-
mahotsukah hari-priya-janair-gamyam om visnu-pada-purvakah sri-pado
bhakti-siddhanta-sarasvati-mahodayah sarve te gaura-vamsyas ca parama-
hamsa-vigrahaḥ vāyam ca pranata dasas tad ucchista-grahagrahaḥ)**

The above *Sanskrt* verse describing the *Gaudiya Vaisnava guru-parampara* was composed by Srila Bhaktisiddhanta Sarasvati Thakura (with the exception of the part in parenthesis, which was later added by his disciples). He translated it in the form of a Bengali poem, which follows:

1.66

krsna haite catur-mukha, haya krsna sevonmukha,

brahma haite naradera mati

narada haite vyasa, madhva kahe vyasa-dasa,

purna-prajna padmanabha-gati

nrhari madhava vamse, aksobhya-paramahamse,

sisya bali' angikara kare

aksobhyera sisya jaya-tirtha name paricaya,

tanra dasye jnanasindhu tare

taha haite dayanidhi, tanra dasa vidyanidhi,

rajendra haila tanha ha'te

tanhara kinkara jaya-dharma name paricaya,

parampara jana bhala mate

jayadharmadasye khyati, sri purusottama yati,
ta'ha ha'te brahmanya-tirtha suri
vyasa-tirtha tanra dasa, laksmi-pati vyasa-dasa,
taha ha'te madhavendra puri
mahavendra puri-vara, sisya-vara sri isvara,
nityananda sri-advaita-vibhu
isara-purike dhanya, karilena sri caitanya,
jagad-guru-gaura-mahaprabhu
mahaprabhu sri-caitanya, radha-krsna nahe anya,
rupanuga-janera-jivana
visvambhara priyankara, sri svarupa damodara,
sri gosvami rupa-sanatana
rupa-priya mahajana, jiva raghunatha hana,
tanra priya kavi krsna dasa
krsna dasa priya-vara, narottama sevapara,
yanra pada visvanatha asa
visvanatha bhakta-satha, baladeva jagannatha,
tanra priya sri bhaktivinoda
mahabhagavata-vara, sri-gaura-kisora-vara,
hari-bhajanete yanra moda
sri varsabhanavi-bara, sada sevya-sevapara,

tanhara dayitadasa nama

ei saba hari-jana, gaurangera nija-jana,

tandera ucchiste mora kama

The teachings of pure devotional service to Krsna begins with Krsna Himself. He revealed this divine knowledge to the four-headed Brahma, who taught it to Narada. Narada taught it to Vyasa, who taught it to his servant, Madhvacarya. From Madhvacarya it passed to Padmanabha, Narahari, and Madhava. Madhava's disciple was Aksobhya. Aksobhya's disciple was Jayatirtha, whose foremost disciple was Jnanasindhu. After Jnanasindhu was Dayanidhi, whose disciple was Vidyānidhi, also known as Vidyādhiraja Tirtha. His disciple was Rajendra Tirtha, whose principle disciple was Jayadharma, also known as Vijayādhvaja Tirtha, the famous *Bhagavatam* commentator. His disciple was Purusottama Tirtha, whose foremost disciple was Brahmanya Tirtha. His disciple was Vyasa-tirtha, whose disciple was Laksmipati Tirtha. In this way one should understand the *guru-parampara*.

Laksmipati Tirtha initiated Sri Madhavendra Puri, the best of sannyasis, whose favorite disciple was Isvara Puri. Two of his foremost disciples were the two great incarnations of Godhead, Lord Nityananda and Advaita Prabhu. Lord Caitanya made Isvara Puri greatly fortunate by accepting him as guru. Caitanya Mahāprabhu is none other than Sri Radha-Krsna combined. He is the life and soul of the *Rupanuga Vaisnavas*. The most dear follower of Sri Caitanya, who was also known as Visvambhara, was Svarupa Damodara, whose principle followers were Rupa and Sanatana Gosvami. The beloved followers of Rupa and Sanatana were Sri Jiva and Raghunatha dasa, whose dearest servant was Krsnadasa Kaviraja Gosvami. The dearest follower of Krsnadasa was Narottama dasa Thakura. Narottama's follower, Visvanatha Cakravarti Thakura, had no desire other than the service of Narottama's lotus feet. The foremost devotee of Visvanatha was Baladeva Vidyābhusana, and then Jagannatha dasa Babaji. The dear servant of Jagannatha dasa Babaji was Bhaktivinoda Thakura. Bhaktivinoda Thakura was followed by Sri Gaura Kisora dasa Babaji, a great devotee, whose only pleasure was the service of Sri Hari.

All these pure devotees of the Lord represent the dynasty of Sri Gaurāṅga, the *Gaura-vamsa*. Their holy feet are my only refuge. I am devoid of any real service to them, but hope that one day their service may be mine. I am only

a fallen *tridandi-sannyasi* by the name of Bhaktisiddhanta Sarasvati." Thus ends the First Jewel of the *Gaudiya Kanthahara*, entitled *Guru-tattva*

Bhagavat-tattva

***Bhagavatam* is the Crown Jewel of all Revealed Scriptures**

2.1

**dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam vedyam
vastavam atra vastu-sivadam tapa-trayonmulanam srimad-bhagavate
maha-muni-krte kim va parair isvarah sadyo hrady avarudhyate 'tra
krtibhih susrusubhis tat-ksanat**

Completely rejecting all religious principles that are materially motivated, *Bhagavata-Purana* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhagavatam*, compiled by the great sage Vyasa in the maturity of his spiritual realization, is sufficient in itself for God-realization. What is the need for any other scripture? As soon as one attentively and submissively hears the message of *Bhagavatam*, by this culture of knowledge, the Supreme Lord is established within his heart. (*Bhag.* 1.1.2)

2.2

**'krsna-bhakti-rasa-svarupa' sri-bhagavata tate veda-sastra haite parama
mahattva**

Srimad-Bhagavatam gives direct information of the mellows derived from service to Krsna. Therefore *Srimad-Bhagavatam* is above all other Vedic literature. (Cc. Madhya 25.150)

***Bhagavatam* is the Ripened Fruit of the Vedic Desire Tree**

2.3

**nigama-kalpa-taror galitam phalam suka-mukhad amrta-drava-
samyutam pibata bhagavatam rasam alayam muhur aho rasika bhuvi**

bhavukah

Srimad-Bhagavatam is the essence of all Vedic literature. It is the ripened fruit of the desire tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Sukadeva Gosvami. O thoughtful men, who relish transcendental mellows, always taste this fully ripened fruit. As long as you are aspiring to be absorbed in the transcendental bliss derived from the Lord's loving service, you should continue tasting *Srimad-Bhagavatam* even after liberation.

(*Bhag.* 1.1.3)

***Bhagavatam* is the Literary Incarnation of Krsna**

2.4

krsne sva-dhamopagate dharma-jnanadibhih saha kalau nasta-drsam esa puranarko' dhunoditah

Srimad-Bhagavatam is as brilliant as the sun. After Lord Krsna has left for His abode, accompanied by *dharma* and knowledge, it has arisen to save us from the darkness of the age of Kali. (*Bhag.* 1.3.43)

***Paramahamsas* Sing *Bhagavatam* for the Benefit of all Souls**

2.5

anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vidvams cakre satvata-samhitam yasyam vai sruyamanayam krsne parama-puruse bhaktir utpadyate pumsah soka-moha-bhayapaha

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service; but the mass of people do not know this, therefore the great sage Vyasa compiled this Vedic literature, which is in relation to the Supreme Truth. Simply by hearing this Vedic literature, the feeling for devotional service to Krsna sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness within the heart. (*Bhag.* 1.7.6,7)

Bhagavatam* is Dear to the Topmost *Paramahamsas

2.6

**srimad-bhagavatam puranam amalam yad vaisnavanam priyam yasmin
paramahamsyam ekam amalam jnanam param giyate tatra jnana-viraga-
bhakti-sahitam naiskarmyam avisktam tac chrnvan su-pathan vicarana-
paro bhaktya vimucyen narah**

Srimad-Bhagavatam is the spotless *Purana*. It is especially dear to the Vaisnavas; it has knowledge that is especially appreciated by the *paramahamsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion. (*Bhag.* 12.13.18)

***Bhagavatam* is the Natural Commentary on Vedanta, Mahabharata, Gayatri, and the Vedas**

2.7

**artho 'yam brahma-sutranam bharatartha vinirnayah gayatri-bhasya-rupo
'sau vedartha-paribrmhitah**

Srimad-Bhagavatam explains the meaning of Vedanta and the purpose of *Mahabharata*. It reveals the inner meaning of the *gayatri* mantra and the essence of the Vedas. (*Hari-Bhakti-Vilasa* 10.394)

2.8

gayatrira arthe ei grantha-arambhana

"satyam param" sambhandha, "dhimahi" sadhane prayojana

In the beginning of *Srimad-Bhagavatam* is an explanation of the brahma-gayatri mantra: satyam param dhimahi, "We meditate upon the Absolute Truth." Here dhimahi indicates the execution of devotional service and the attainment of the ultimate goal of life, Sri Krsna, who is satyam param, the Supreme Absolute Truth. (*Cc. Madhya* 25.147)

2.9

cari-veda-upanisadeyata kichu haya tara artha lana vyasa karila sancaya yei

sutreyei rk visaya vacana bhagavate sei rk sloke nibandhana ataeva brahma-sutrera bhasya sri bhagavata bhagavata-sloka, upaniset kahe 'eka' mata

Vyasadeva collected whatever conclusions were in the four Vedas and 108 Upanisads, and composed them in the form of codes as the *Vedanta-sutras*. In *Vedanta-sutra* the purpose of all Vedic knowledge is explained, and in *Srimad-Bhagavatam*, it is elaborated upon in 18,000 verses. What is explained in *Srimad-Bhagavatam* and in the *Upanisads* serves the same purpose. (Cc. *Madhya* 25.98100)

2.10

ye sutra-karta, se yadi karaye vyakhyana tabe sutrera mula artha lokera haya jnana

If the *Vedanta-sutras* are explained by their author, Vyasadeva, their original meaning can be easily understood by the people in general. (Cc. *Madhya* 25.93)

2.11

ataeva bhagavata sutrera 'artha'-rupa nija-krta sutrera nija-'bhasya'-svarupa

Srimad-Bhagavatam gives the actual meaning of the *Vedanta-sutras*. The author of the sutras is Vyasadeva and he has explained their meaning in the *Srimad-Bhagavatam*. (Cc. *Madhya* 25.142)

2.12

ataeva bhagavata karaha vicara iha haite pabe sutra- srutira artha-sara

Study *Srimad-Bhagavatam* meticulously. Then you will understand the actual meaning of *Vedanta-sutra*. (Cc. *Madhya* 25.153)

***Bhagavatam* is the essence of all the scriptures**

2.13

sarva-vedetihasanam saram saram samuddhrtam

The essence of all Vedic literature, the Vedas, *Puranas*, and *Itihasas*, has been collected in the *Srimad-Bhagavatam*. (*Cc. Madhya* 25.145)

Whoever Disregards *Bhagavatam* and Relies on Sankaracarya 's Commentary is Lost

2.14

jivera nistara lagi' sutra kaila vyasa mayavadi-bhasya sunile haya sarva-nasa

Vyasadeva presented the Vedic literature for the deliverance of the conditioned souls, but if one hears the commentary of Sankaracarya everything is spoiled. (*Cc. Madhya* 6.169)

***Bhagavatam* Reveals the Inner Meaning of Vedanta**

2.15

sarva-vedanta-saram hi sri-bhagavatam isyate tad-rasamrta-trptasya nanyatra syad ratih kvacit

Srimad-Bhagavatam is accepted as the essence of all Vedic literature and Vedantic philosophy. Whoever tastes the transcendental mellow of *Srimad-Bhagavatam* is never attracted to any other literature. (*Bhag.* 12.13.15)

***Bhagavatam* is the Cream of the Vedas and the Very Form of Krsna**

2.16

sabe purusartha 'bhakti' bhagavate haya 'premarupa bhagavata' carivede kaya cari veda-dadhi bhagavata mathilenn suke-khailenu pariksita

Srimad-Bhagavatam speaks of the highest goal of life, devotional service, divine love of Krsna. According to all the Vedas *Srimad-Bhagavatam* is the very form of divine love. The four Vedas are like yogurt, but the *Srimad-Bhagavatam* is like butter. The churner of this butter is Sukadeva Gosvami, and the eater of this butter is Parikṣita Maharaja. (*C.Bhag., Madhya.* 22.15-16)

2.17

krsna-tulya bhagavata vibhu, sarvasraya prati-sloke prati-aksare nana artha kaya

Srimad-Bhagavatam is as great as Krsna Himself, the Supreme Lord and the shelter of everything. In each and every verse and syllable of *Srimad-Bhagavatam*, there are multi-faceted meanings, for it is as infinite as Krsna. (Cc. *Madhya* 24.318)

2.18

bhagavata, tulasi gangaya, bhaktajane caturdha vighraha krsna ei cari sane

Srimad-Bhagavatam, Tulasi-devi, the Ganges, and the devotees - wherever these four things are found, Krsna is always present. (C.*Bhag. Madhya* 22.81)

Self-Manifest and Eternal, *Bhagavatam* is not Ordinary Materialistic Literature

2.19

adi-madhyanta-antye bhagavate ei kaya visnu-bhakti nityasiddha aksaya avyaya

(Caitanya Bhagavata, Antya 3.506)

bhagavata-sastre se bhaktir tattva kahe teni bhagavata-sama kona sastra nahe yena rupa matsya-kurma-adi avatara avirbhava-tirobhava apane haya

(Caitanya Bhagavata, Antya 3.509-511)

isvarera tattva yena bujhane na yaya eimata bhagavata sarva-saste gaya

(C.*Bhag.* Antya 3.513)

premamaya bhagavata krsnera sri anga tahate kahena yata gopya krsneranga

(Caitanya Bhagavata, Antya 3.516)

hena bhagavata kona duskrti padiya nityananda ninda kare tattva na janiya

(C.Bhag.. Antya 3.534)

In the beginning, middle, and end, the *Srimad-Bhagavatam* speaks only of devotional service to Krsna. As such, this literature is eternally perfect, infallible, and infinite, because it contains all truths pertaining to the infinite. Since the *Srimad-Bhagavatam* speaks exclusively of the truths of pure devotional service, it is unparalleled among the *sastras*. No other scripture can compare with *Srimad-Bhagavatam*. In the same way that the *avatars* of Krsna beginning with Matsya and Kurma appear and disappear transcendently, the *Srimad-Bhagavatam* is not of mundane origin. It appears and disappears of its own accord. In the same way that truth about God Himself is inconceivable, the *Srimad-Bhagavatam* is beyond all material understanding. The *Srimad-Bhagavatam* is full of *krsna-prema*. It is a part of Krsna Himself, for it describes Krsna's confidential pastimes. Whoever offends the lotus feet of Lord Nityananda is a great sinner. Despite his deep study and scholarship, such a person will never understand the *Srimad-Bhagavatam*.

***Bhagavatam* is Beyond Sensual Experience**

2.20

**padau yadiyau prathamadvitiyau trtiyaturyau kathitau yaduru nabhistatha
pancama eva sastho bhujantaram doryugalam tathanyau kanthas tu rajan
navamo yadiyo mukharavindam dasamam praphullam ekadaso yasya
lalatapattakam siro'pi tu dvadasa eva bhati tamadidevam karunanidhanam
tamalavarnam suhitavataram aparasamsara samudra-setum bhajamahe
bhagavata-svarupam**

I worship that Supreme Lord Sri Krsna, the origin of all the gods, the abode of mercy, whose transcendental form is black like the tamal tree, and who has appeared in the form of His sound avatara, *Srimad-Bhagavatam*. It is the literary incarnation of Krsna, a bridge by which lost souls can cross the ocean of repeated birth and death.

Srimad-Bhagavatam has twelve cantos, which correspond to the twelve different parts of Kṛṣṇa's divine form. The first two cantos are the lotus feet of Kṛṣṇa. The third and fourth cantos are His lotus thighs. The fifth canto is His lotus navel. The sixth canto is His torso and chest. The seventh and eight cantos are his lotus arms. The ninth canto is his throat. The tenth canto is his beautiful lotus face. The eleventh canto is His forehead, and the twelfth canto is His crown.
(*Padma Purana*)

Two Kinds of *Bhagavata* the Book and the Person

2.21

dui sthane bhagavata nama suni matra grantha-bhagavata, ara kṛṣṇa-kṛpā-patra

The name *bhagavata* applies to two things: the book *Bhagavata*, and the agent of Kṛṣṇa's mercy, the devotee *bhagavata*. (*C.Bhag. Antya* 3.532)

2.22

eka bhagavata bada bhagavata-sastra ara bhagavata bhakta bhakti-rasa-patra

One of the *bhagavatas* is the great scripture, *Srimad-Bhagavatam*. The other is the pure devotee *bhagavatam*, who is absorbed in *bhakti-rasa*. (*Cc. Adi* 1.99)

2.23

dui bhagavata dvara diya bhakti-rasa tanhara hrdaye tanre preme haya vasa

Through the actions of these two *bhagavatas* the Lord instills the mellows of *bhakti-rasa* into the heart of a living being and thus the Lord, in the heart of His devotee, comes under the control of His devotee's love. (*Cc. Adi* 1.100)

2.24

mayā-mugdha jivere nahi svataḥ kṛṣṇa-jñāna jivere kṛpaya kaila kṛṣṇa veda purāṇa

The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort, but out of causeless mercy, Kṛṣṇa, in the form of Vedavyāsa, compiled the Vedic literature and its supplements, the *Puranas*. (Cc. *Madhya* 20.122)

The Inconceivable Nature of *Bhagavatam*

2.25

**mahacintya bhagavata sarvasastre gaya iha na bujhiye vidya, tapa,
pratisthaya bhagavata bujhi heno yara acche jnana se na jane kabhu
bhagavatera pramana**

According to all the revealed scriptures, the *Srimad-Bhagavatam* is inconceivable, beyond mundane understanding. Its meaning cannot be understood either by scholarship or penance. One who is not a devotee of Kṛṣṇa, no matter how great a scholar he may be, will never understand *Srimad Bhagavatam*. (C.*Bhag. Madhya* 22.13-14)

2.26

**bhagavate acintya isvara-buddhi yanra se janaye bhagavata-artha bhakti-
sara**

Srimad-Bhagavatam has inconceivable knowledge about the Supreme Lord. One who knows this knows the *Srimad-Bhagavatam* gives the essence of devotion to Kṛṣṇa. (C.*Bhag.*, *Madhya* 22.25)

2.27

**aham vedmi suko vetti vyaso vetti na vetti va bhaktya bhagavatam grahyam
na buddhya na ca tikaya**

I know Sukadeva knows the meaning of *Srimad-Bhagavatam*, whereas Vyāsadeva may or may not know it. The *Srimad-Bhagavatam* can only be known through bhakti, not by mundane intelligence or by reading many commentaries. (Cc. *Madhya* 24.313)

***Bhagavatam* is Understood Through Vaisnavas**

2.28

yaha, bhagavata pada vaisnavera sthane ekanta asraya kara caitanya-carane

If you want to understand *Srimad-Bhagavatam* you must approach a self-realized Vaisnava and study it under his guidance while at the same time taking exclusive shelter of the lotus feet of Lord Caitanya. (Cc. Antya 5.131)

2.29

vaisnava-pasa bhagavata kara adhyayana

[Lord Caitanya said to Raghunatha Bhatta.] Study *Srimad-Bhagavatam* from a pure Vaisnava who has realized God. (Cc. Antya 13.113)

Study *Bhagavatam* Under the Spiritual Master

2.30

vipra kahe, murkha ami sabdārtha na jani suddhasuddha gita padi guru-ajna mani yavat padon, tavat pana tanva-darasana ei lagi' gitapatha na chade mora mana

Sometimes my reading of the *Bhagavad-gita* is correct and sometimes it is incorrect. I simply do so on the order of my guru. As long as I read *Bhagavad-gita*, I can see Kṛṣṇa. It is for this reason I read *Bhagavad-gita*, and my mind cannot give it up. (Cc. Madhya 9.98,101)

Study *Bhagavatam* in Light of Previous Acaryas

2.31

sridhara-svami-prasade 'bhagavata' jani jagad-guru sridhara-svami 'guru' kari' mani sridharanugata kara bhagavata-vyakhyana abhimana chadi' bhaja kṛṣṇa bhagavan

By the mercy of Sridhara Svami, one can understand the meaning of *Srimad-Bhagavatam*. For this, reason he is the guru of the whole world, and I consider

him my guru. You should explain the *Srimad-Bhagavatam* by following the version of Sridhara Svami. Giving up all false ego, you should worship Sri Krsna, the Supreme Personality of Godhead. (*Cc. Antya* 7.133,136)

Who Does not Recognize *Bhagavatam* is Doomed

2.32

mui, mora bhakta, ara grantha-bhagavate yara bheda acche tara nasa bhalamate

Myself, My devotees, and the scripture *Srimad-Bhagavatam* one who sees any difference between these three will find that all his intelligence has been destroyed. (*C.Bhag.*, Madhya 18)

2.33

ye va bhattacharya, cakravarti, misra saba ta'ra o na jane saba grantha-anubhava sastra padaiya sabe ei karma kare srotara sahita yamapase dubi' mare

The so-called Bhattacharyas, Cakravartis, Misras, and others make a business out of the scripture, but have no realization at all. All their study of scripture is simply *karmic* activity. Whoever hears from them will be bound by Yamaraja and dragged down to hell at the time of death. (*C.Bhag. Adi* 2.67-68)

2.34

bhagavata ye na mane, se yavana sama tara sasta acche janme janme prabhu yama

Whoever has no regard for *Srimad-Bhagavatam* is the same as a yavana, an untouchable heathen. He will be punished birth after birth by Lord Yamaraja. (*C.Bhag. Adi* 2.39)

Those Proud of Their Piety Cannot Relish the Nectarean Juice of the *Bhagavatam*

2.35

mauna-vrata-sruta-tapo-'dhyayana-sva-dharma-vyakhya-raho-japa-samadhaya apavargyah prayah param purusa te tv ajitendriyanam varta bhavasty uta na vatra tu dambhikanam

O Lord, there are ten prescribed methods on the way to liberation: silence, vows, hearing of Vedic knowledge, penance, study of Vedic literature's, piety, explaining the *sastras*, solitude, japa, and *samadhi*. These are generally a means of livelihood for those who have not conquered their senses. Because they are falsely proud of their religious practices, however, these methods are all unsuccessful. (*Bhag.* 7.9.46)

NOTE: The implication here is that because they are proud of practicing these unsuccessful methods of liberation, so-called religionists (who can-not control their senses) cannot appreciate Srimalad-Bhagavatam, despite performing all manner of pious activities. Srila Prabhupada comments,

". The ten processes of liberation or improvement on the path of liberation are not meant for devotees; kevalya bhaktya, if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed."

Lecturing on *Bhagavatam* as a Profession is Prohibited o is Initiating Unqualified Disciples to Increase One's Wealth o is Reciting *Bhagavatam* to the Faithless for One's Prestige

2.36

**na sisyan anubadhnita granthan naivabhyased bahun na vyakhyam
upayunjita narambhan arabhet kvacit**

A *sannyasi* must not present allurements of material benefits to attract disciples. He should not initiate unqualified disciples in order to expand the number of his followers for prestige and material gain. He should not unnecessarily read many books, nor should he lecture on scriptures like the *Srimad-Bhagavatam* as a way of making his livelihood. He must not attempt to increase material opulence unnecessarily. He must renounce endeavors for things that are beyond his means that cannot be attained even at the expense of great time and energy (Maharambha). (Bhag. 7.13.8)

Srila Prabhupada comments: Sannyasis sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually, such endeavors should be avoided. Temples and monasteries should be constructed for the preaching of Krsna consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off-limits to worthless bands of crazy men. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed.

Temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Krsna consciousness. Srila Visvanatha Cakravarti Thakura explains the word arambha as meaning mathadivvyaparan, which means "attempts to construct temples and monasteries." The first business of a sannyasi is to preach Krsna consciousness, but if by the grace of Krsna facilities are available, then he may construct temples and monasteries to give shelter to serious students of Krsna consciousness. Otherwise such temples and monasteries are not needed.

Who will not hear the *Srimad-Bhagavatam*

2.37

**kathanciddhanadikakamanaya yadi karmi vakta srota va syat tada sa
virajyed evetyaha pasughnadvina**

One who is attached to enjoying the fruits of his work is called a karmi. Whenever such a *karmi* (influenced by lusty desires, beginning with the desire for material wealth), hears a lecture on *Srimad-Bhagavatam*, he will stop listening and go away, because he sees such hearing as a hindrance to his sense gratification. The *Bhagavatam* refers to such persons as "killers of the self," because they commit spiritual suicide by ignoring the message of *Srimad-Bhagavatam*. Who but the killer of the soul or an animal-killer would avoid hearing the sublime message the *Bhagavatam*? (*Sarartha-darsini* commentary, on *Bhag.* 10.1.4.)

Further Prohibitions Against Lecturing on *Bhagavatam* for Money

2.38

**sudranam supakari ca yo harer nama-vikrayi yo vidya-vikrayi vipro
visahino yathoragah**

One who is devoid of devotional service to Krsna, who cooks for *sudras*, who initiates disciples in the holy name for money, or who lectures on the scriptures for pay is a *brahmana* in name only. His brahminical status is destroyed by such misdeeds. These so-called vipers without posion who frighten the ignorant, they control their ignorant disciples through fear and materialistic partiality, without having to show them any really praiseworthy spiritual achievements. (*Brahma-vaivarta Purana, Prakrti-khanda, Chapter 21*)

Don't Hear *Bhagavatam* From non Devotees

2.39

**avaisnava mukhodgirnam putam harikathamrtam sravanam naive
kartavyam sarpocchistam yatha payah**

Just as milk touched by the lips of a serpent has a poisonous effect, *harikatha*, when heard from the lips of non-devotees, is poisonous. Both those who speak it

and those who hear it will suffer from the effects of poison. (*Padma-Purana*)

The Eighteen *Puranas*

2.40

**brahmam padmam vaisnavamca saivam laingam sagarudam naradiyam
bhagavatam agneyam skanda-samjnitam bhavisyam brahmavaivarttam
markandeyam savamanam varaham matsyam kaurmam ca
brahmandakhyamiti trisat**

There are eighteen *Puranas*: Brahma, Padma, Visnu, Siva, Linga, Garuda, Naradiya, Bhagavata, Agni, Bhavisyam, Skandha, Brahma-Vaivarta, Markandeya, Vamana, Varaha, Matsya, Kurma-and Brahmanda. (*Bhag.* 12.7.23-24)

The Puranas Have Three Divisions: sattvika, rajasika, and tamasika

2.41

**vaisnavam naradiyam ca tatha bhagavatam subham garudan ca tatha
padmam varaham subhadarsane**

sattvikani puranani vijneyani manisibhih

brahmy andam brahmavaivarttam markandeyam tathaiva ca

bhavisyam vamanam brahmam rajasani nibodhata

matsyam kaurmam tatha laingam saivam skandam tathaiva ca

agneyanca syadetani tamasani nibhodhata

O you of perfect vision! The self-realized sages have determined that there are three divisions of the eighteen Puranas corresponding to the modes of goodness, passion, and ignorance. The *Visnu*, *Naradiya*, *Bhagavata*, *Garuda*,

Padma and *Varaha Puranas* are in the mode of goodness. The *Brahmanda*, *Brahma-vaivarta*, *Markandeya*, *Bhavisyam*, *Vamana*, and *Brahma Puranas* are in

the mode of passion. The six *Puranas* in the mode of ignorance, are *Skandha*, *Matsya*, *Kurma*, *Lioga*, *Siva*, and *Agni*. (*Brahma-vaivarta Purana*)

2.42

**sattvikesu ca kalpesu mahatmyamadhikam hareh rajasesu ca
mahatmyamadhikam brahmano viduh tad-vadagnesca mahatmyam
tamasesu sivasya ca sankirnesu sarasvatyah pitrnansca nigadyate**

The *Puranas* in the mode of goodness glorify the Supreme Lord, Sri Krsna; those in the mode of passion promote the glories of Lord Brahma, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Siva, and Durga. In addition many other scriptures have different mixtures of goodness, passion, and ignorance, and promote the worship of demigods like Sarasvati and Laksmi along with worship of ancestors, and many other lower religious processes. (*Tattva-Sandarbha, annucheda* 17)

What is to be Known as *Sastra*

2.43

**rg-yajuh-samatharvanca bharatam pancaratrakam mula-ramayanancaiva
sastramityabhidhiyate yacchanukulametasya tacca sastram
prakirtitam ato'nya granthavistaro naiva sastram kurvatma tat**

The *Rg*, *Yajur*, *Sama*, and *Atharva* Vedas, as well as the *Mahabharata*, the *Narada-Pancaratra*, and the *Ramayana*, are certainly known as *sastra*. Those books that favorably follow in the footsteps of these authorized scriptures are also designated as *sastra*. All other literature simply lead one down the wrong path, and can never be known as scripture. (*Madhva-Bhasyadharta, Skanda-vacana*)

What is Pancaratra

2.44

**ratran ca jnanavacanam jnanam pancavidham smrtam tenedam
pancaratram ca pravadanti manisinah**

Panca means five. *Ratra* means *jnana*. According to authorities there are five kinds of knowledge. (*Narada Pancaratra*, 1.2.44)

Note: These five kinds of knowledge are: 1) Vedic, 2) Yogic, 3) Knowledge that is a product of the world of birth and death, or experiential knowledge, 4) Knowledge by which liberation is attained, and 5) Knowledge by which one attains to the loving service of Sri Krsna. To explain these, saints and sages have composed scriptures known as *Pancaratra*-the treatise on five kinds of knowledge.

2.45

**evam ekam sankhyayogam vedaranyakarme va ca parasparanganyetani
pancaratrastu kathyate**

Literature that explains the five different kinds of Vedic literature: *Sankhya-sastra*; *Yoga-sastra*, the Vedas; the different branches of the Vedas, and the sub-branches of all of these is known as *Pancaratra*. (*Mahabharata*, *Santiparva*, *Moksa-Dharma*, Chapter 349)

The Words of the *Pancaratra* are as Good as God

2.46

**jnanam paramatattvam ca janma-mrtyu-jarapaham tato mrtyunjayah
sambhuh samprapa krsnavaktratah**

The best of innumerable Vaisnavas, death-conquering Sambu, heard the *Pancaratra* from the lotus mouth of Krsna. The knowledge contained in the *Pancaratra* puts an end to birth, death, old age, and disease and reveals the Supreme truth. (*Narada Pancaratra* 1.2.45)

***Narada Pancaratra* is the Cream of all Vedic Literature**

2.47

**drstha sarvam samalokya jnanam samprapya Sankarat jnanamrtam
pancaratram cakara narado munih**

Srila Narada Muni, after studying all the *sastras*, heard this unparalleled transcendental knowledge from the lotus mouth of the best of devotees, Lord Siva, who heard it from Krsna. At that time he compiled the *Pancaratra*, is the essence of nectar. (*Narada Pancaratra* 1.2.56)

2.48

**sarabhutam ca sarvesam vedanam paramadbhutam naradiyam
pancaratram puranesu sudurlabham**

Narada Pancaratra is the essence of all the Vedas. It has extremely wonderful and divine qualities. Among the Puranas, it is rare to find such a wonderful scripture. (*Narada Pancaratra* 1.2.61)

Narada Pancaratra is Authorized.

2.49

"pancaratrasya krtsnasya vakta tu bhagavan svayam

sarvesu ca nrpasrestha jnanesvebhesu drsyate

yathagamam yathajnanam nistha narayanah prabhuh

na caivamenam jananti tamobhuta visampate

tameva sastrakartarah pravadanti manisinah

nihsamsayesu sarvesu nityam vasanti vai harih

sa samsayaddhetu balannadhyavasati madhavah"

atra pancaratrameva garisthamacestha

pancaratrasetyadau bhagavan svayamiti.

daivaprakrtayastu tattatsarvavalokanena pancaratraprapti padye sri

narayana ei paryavasantityaha sarvesviti.

asuramstu nindati na cainamiti.

nihsamsyesviti tasmāt jhatiti vedārtha-pratipattaye

pancaratramevadtayamiti.

O best of Kings, Lord Narayana spoke the Narada Pancaratra. After carefully scrutinizing all the revealed scriptures, and having divined their essential meanings, He established this truth, which is without material boundaries. O my Lord! Those who are ensconced in the mode of ignorance, and who are saturated with the qualities of ignorance can never understand the different kinds of truths this literature expounds. Throughout the scriptures they have compiled the rsis glorify Lord Narayana. Without doubt, Sri Kṛṣṇa eternally resides in those literature. In those scriptures that are filled with doubts and arguments, Sri Kṛṣṇa doesn't reside there.

Note: *Srila Jiva Gosvami quoted the above passage from the Mahabharata in his Paramatma-sandarbha. His comment follows:*

"Pancaratrasya kṛtsnasya vakta tu bhagavan svayam," means that God Himself spoke the *Narada Pancaratra*. It is therefore the best of all scripture. The line beginning with *sarvesu* means that Lord Narayana established *Narada Pancaratra* on the basis of divine reality, and that *Narada Pancaratra* is therefore supernaturally excellent among all revealed scriptures. The line beginning with the words *na cainam* explains that those whose nature is envious, and non devotional, the *asuras*, will never be able to understand this sublime literature. The line beginning with *nihsamsyesu* explains that for one who properly studies the *Narada Pancaratra* all the imports of the Vedas will be clear, and he will be purified of all doubts in a very short time. (*Paramatma-Sandarbha*, *annucheda* 18, and *Mahabharata*) Thus ends the Second Jewel of the *Gaudiya Kanthahara* entitled *Bhagavat-tattva*

Vaisnava-tattva

Definition of a Vaisnava

3.1

grhita-visnudiksako visnu-pujaparo narah vaisnavo 'bhihito 'bhijnairitaro

'smadavaisnavah

One who is initiated into the Vaisnava mantra and who is devoted to worshipping Lord Visnu is a Vaisnava. One who is devoid of these practices is not a Vaisnava. (*Hari-bhakti-vilasa*, 11, quoted from *Padma Parana*)

Different Kinds of Vaisnavas

3.2

dvedha hi bhagavata-sampradaya-pravrttih.

ekatah samksepatah sri narayanad-brahma-naradadidvarena.

anyatastu vistaratah sesat sanat-kumara-sankhyayanadi-dvarena.

Vaisnavas are divided into different *sampradayas* according to their inclinations. The first of these has come from Narayana by way of Brahma, Narada and so on. Another *sampradaya* comes from Sesa Bhagavan and has been outlined by the Sanat-Kumaras. (Sridhara Svami's commentary on *Bhag.* 3.1.1)

Three Kinds of Devotees Arcana-marga and Neophyte Devotees

3.3

sankha-cakra-dyurddha pundra-dharanadyatmalaksanam tan-namaskaranais caiva vaisnavavatvamihocyate

In terms of the *pancaratra-viddhi*, one whose body is marked with the conch, lotus, disc, and club of Visnu, who wears Visnu *tilaka*, and who offers respect to other Vaisnavas is known by these symptoms as a *kanistha-adhikari* Vaisnava. (*Padma-Purana*)

Arcana-marga and the Intermediate Devotees

3.4

tapah pundram tatha nama mantro yagasca pancamah ami hi panca samskarah paramaikanti-hetavah

A *madhyama-adhikari* Vaisnava in terms of *pancaratrika-viddhi*, is one who has been purified by the five kinds of purificatory processes (*panca-samskaras*):

1) practicing austerity for the sake of Visnu, 2) wearing Visnu *tilaka*, 3) receiving the holy name of Visnu, 4) accepting initiation into the *gayatri-mantra*, and 5) performing *yajna* for the sake of Visnu. He must also have firm faith in Visnu. (Padma Purana)

Arcana-marga and the Advanced Devotee

3.5

tadadi-panca-samskari navejyakarma-karakah artha-pancakavid vipromahabhagavatah smrtah

A spiritually developed person who has mastered the above-mentioned five processes of purification (*panca-samskaras*), who is absorbed in the nine devotional activities (deity worship, *mantra*, yoga, *yajna*, prayers, *nama-sankirtana*, service, and worship of both the Vaisnavas and the Lord) and who understands the esoteric meaning of these different activities in full, is to be known as a *maha-bhagavata*, a great devotee of Visnu, and a topmost Vaisnava. (Padma Parana)

Three kinds of Devotees in Relation to Krsna-prema The Symptoms of a Neophyte Devotee

3.6

arcayam-eva haraye pujam yah sraddhayehate na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah

Those who faithfully worship the Deity, but cannot treat devotees properly and cannot deal properly with the people in general are known as *prakrta-bhaktas*,

materialistic or neophyte devotees (*kanistha-adhikari vaisnavas*). (Bhag. 11.2.47)

Note: *Srila Prabhupada comments on this verse in Caitanya-Caritamrta:*

A prakṛta-bhakta, or materialistic devotee, does not purposefully study the sastra and try to understand the actual standard of pure devotional service. Consequently, he does not show proper respect to advanced devotees.

He may, however, follow the regulative principles, learn from his spiritual master, or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-praya, a neophyte devotee, or bhaktabhasa when he is a little enlightened by Vaisnava philosophy.

Symptoms of a Madhyama-adhikari

3.7

isvare tad-adhinesu balisesu dvisatsu ca prema-maitri-krpopeksayah karoti sa madhyamah

A madhyama-adhikari Vaisnava shows love for the Supreme Lord, friendship for the devotees, mercy towards the innocent and ignorant, and is indifferent towards the envious. (Bhag. 11.2.46) 3.8

kṛṣṇa prema, kṛṣṇa bhakte maitri-arcārāṇa balisete kṛpā arā dvesi-ūpeksaṇa

karilena madhyama-bhakta suddha-bhakta hana

kṛṣṇa-name adhikāra kareṇa arjana

One who has love for Kṛṣṇa, who makes friends with the devotees, who shows mercy to the neophytes and ignorant people, and who avoids the envious is a madhyama-bhakta and is considered a pure devotee, a suddha-bhakta. He is qualified to chant the holy name of Kṛṣṇa. (Harinama Cintamani, Chapter 8)

Symptoms of an Uttama-adhikari

3.9

sarva-bhūtesuyah paśyed bhagavad-bhavam atmanah bhūtāṇi bhagavatī atmany eṣa bhagavatottamah

A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is an *uttama-bhagavata*, one on the topmost platform of devotional service. (*Bhag.* 11.2.45)

3.10

sthavara-jangama dekhe, na dekhe tara murti sarvatra haya nija ista-deva-sphurti

The *maha-bhagavata* certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord. (*Cc. Madhya* 8.274)

Further Symptoms of an Uttama-adhikari

3.11

grhitvapindriyair arthanyo na dvesti na hrasyati visnor mayam idam pasyan sa vai bhagavatottamah

One who is so absorbed in love of God that he sees everything as the energy of Lord Kṛṣṇa (even while the senses perceive their objects), and who therefore feels neither attachment nor hatred towards the things of this world is indeed the greatest among devotees (*bhagavatottama*). (*Bhag.* 11.2.48)

3.12

dehendriya prana-mano-dhiyam yo janmapyaya-ksud-bhaya-tarsa-krcchraih samsara-dharmair avimuhya-manah

smṛtya harer bhagavata-pradhanah

Within the material world, one's body, senses, mind, life airs, and intelligence are always disturbed by birth, death, hunger, fear, and thirst. One who is not bewildered by these miseries of material existence, who always remembers

the lotus feet of the Supreme Personality of Godhead is considered *bhagavata-pradhanah*, a topmost devotee of the Lord. (*Bhag.* 11.2.49)

3.13

na kama-karma-bijanamyasya cetasi sambhavah vasudevaika-nilayah sa vai bhagavatottamah

One who has taken exclusive shelter of the Supreme Lord Vasudeva, whose heart is freed from the seeds of lust and *karma* is considered a *bhagavatottama*. (*Bhag.* 11.2.50)

3.14

na yasya janma-karmabhyam na varnasrama-jatibhih sajjate 'sminn aham-bhavo dehe vai sa hareh priyah

One who is free from pride about his good birth, pious activities, exalted *varnasrama* position, and is free from bodily designations, and who serves the Lord with humility is known as a beloved devotee of the Lord. (*Bhag.* 11.2.51)

3.15

na yasya svah para iti vittesv atmani va bhida sarva-bhuta-samah santah sa vai bhagavatottamah

A *maha-bhagavata* is one who is free from the conception of "This is mine and this is for others". He thinks, "Everything is for Krsna". He sees all living being as equally related to Krsna, and he is peaceful, being filled with Krsna consciousness. (*Bhag.* 11.2.52)

3.16

tri-bhuvana-vibhava-hetave 'py akuntha-smrtir ajitatma-suradibhir vimrgyat na calati bhagavat-padaravindal lava-nimisardham api yah sa vaisnavagryah

The lotus feet of the Supreme Lord, Krsna, are sought by demigods such as Brahma and Siva, who have accepted Him as their life and soul. A pure devotee can never forget Krsna's lotus feet or give up their shelter for a moment,

even in exchange for the three worlds. Such a devotee is known as a *maha-bhagavata*. (*Bhag.* 11.2.53)

3.17

***bhagavat uru-vikramanghri-sakha-nakha-mani-candrikaya nirasta-tape hrdis
katham upasidatam punah sa prabhavati candra ivodite 'rka-tapah***

How can the painful fever of material life befall those who hold the cooling lotus feet of Lord Kṛṣṇa within their hearts? By the power of Kṛṣṇa's lotus feet all the troubles in the heart of His pure devotee are banished forever, for His toenails are like gems whose rays soothe the heart of His devotee and relieve him from all trouble, just like the rays of the moon cool the earth from the heat of the summer sun. (*Bhag.* 11.2.54)

3.18

***visṛjati hrdayam na yasya saksad dharir avasabhihito 'py aghaughana-
nasah pranaya-rasanaya dhrtanghri-padmaḥ sa bhavati bhagavata-pradhana
uktah***

One who chants the holy name of the Supreme Lord, Hari, even unconsciously, is freed from all sins. When Lord Hari grants liberation from sin to one who even unconsciously or negligently chants his holy name, the position of one who never abandons the shelter of His lotus feet must be considered highly exalted. Such a devotee can never give up the association of the Lord, nor can the Lord give up his association. Kṛṣṇa Himself dwells eternally within his heart. Such a great soul is known as a *maha-bhagavata*. (*Bhag.* 11.2.55)

The Paramahansa Vaisnava

3.19

***jñāna-niṣṭho virakto va mad-bhākto vanapeksakah sa lingaḥ asramam
tyaktva careḍ avidhi-gocarah***

The *paramahansa* is fixed in transcendental knowledge. He is free from attachment to all sense enjoyments and does not long for anything, including mokṣa. Such a great soul has renounced not only the duties of *varṇaśrama*, but also its external marks including even the dress of a *sannyasi*. Such a great soul has given up all attachment to previous conceptions of religion and duty, beginning

with *dharma*, *artha*, *kama*, and *moksa*, and including *varnasrama-dharma*, for he has already surpassed all Vedic injunctions and prohibitions. He is no longer ruled by the scriptures for he is spontaneously devoted to the Supreme Personality of Godhead on the highest platform of divine love. (*Bhag.* 11.18.28)

Description of the Three Kinds of Devotees From Caitanya-caritamṛta

3.20

*sraddhavan jana haya bhakti-adhikari 'uttama,' 'madhyama,' 'kanistha,'
sraddha-anusari. sastra-yuktye sunipuna, drdha-sraddha-yanra 'uttama-
adhikari' sei taraye samsara. sastra-yukti nahi jane drdha,
sraddhavan 'madhyama-adhikari' sei maha-bhagyavan. yahara komala
sraddha, se 'kanistha' jana kramekrame teho bhakta haibe 'uttama.'*

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee, or an inferior devotee.

One who is expert in logic, argument, and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

One who is not very expert in argument, logic, and the scriptures, but who has firm faith, is considered a second-class devotee. He also must be considered most fortunate.

One whose faith is soft and pliable is called a neophyte, but by following the process gradually he will rise to the platform of a first-class devotee.

(Cc. *Madhya* 22.64, 65, 67, 69)

Lord Caitanya Explains the Three Kinds of Devotees An Ordinary Vaisnava

3.21

*prabhu kahe, "yanra mukhe suni eka-bara kṛṣṇa-nama, sei puja, srestha
sabakara"*

The Lord said: Whoever chants the holy name of Krsna just once may be considered a *vaisnava*. Such a person is worshipable, and is the topmost human being. (Cc. *Madhya* 15.106)

A Superior Vaisnava

3.22

"krsna-nama" nirantarayanhara vadane se vaisnava-srestha, bhaja tanhara carane

A person who is always chanting the holy name of the Lord is a superior Vaisnava, and your duty is to serve his lotus feet. (Cc. *Madhya* 16.72)

The Topmost Vaisnava

3.23

yanhara darsane mukhe aise krsna-nama tanharejaniha tumi 'vaisnava-pradhana'

The topmost Vaisnava is he whose very presence makes others chant the holy name of Krsna. He is superior to all others! (Cc. *Madhya* 16.74)

Who is a Vaisnava

3.24

dusta mana! tumi kiser aise vaisnava? pratisthara tare, nirjanera ghare, tava "harinama" kevala kaitava: jadera pratistha, sukarera vistha, jana na ki taha "mayara vaibhava" kanaka-kamini, divasa-yamini, bhaviya ki kaja, anitya se saba: tomara kanaka, bhojara janaka, kanakera dvare sevaha "madhava." kaminira kama, nahe tava dhama, tahara malika kevala "yadava." pratisthasa-taru, jada-maya-maru na pela "ravana" yujhiya "raghava:" vaisnavi pratistha, tate kara nistha, taha na bhajile labhibe gaurava. harijana-dvesa, pratisthasa klesa, kara kena tabe tahara gaurava. vaisnavera pache, pratisthasa ache, ta'ta kabhu nahe "anitya-vaibhava." se hari sambandha, sunya-mayagandha, taha kabhu naya "jadera

kaitava": pratistha-candali, nirjanata-jali ubhaye janiha mayika-raurava.

***"kirtana chadiba, pratistha makhiba," ki kaja dhundiya tadsa
gaurava: madhavendra puri, bhava-ghare churi,***

***na karila kabhu sadai janava. tomara pratistha, "sukarera vistha," tara saha
sama kabhu na manava: matsarata-vase, tumi jadarase, majecha chadiya
kirtana-sausthava. tai dusta mana, "nirjana-bhajana," pracharicha chale
"kuyogi-vaibhava" prabhu sanatane, prabhu yatane siksa dila yaha cinta sei
saba sei du'ti katha, bhula' na sarvatha, uccaisvare kara "harinama-rava"***

***"phalgu" ara "yukta," "baddha" ara "mukta," kabhu na bhaviha 'ekakara
saba "kanaka-kamini," "pratistha-baghini," chadiyacheyare sei ta'
vaisnava: sei "anasakta," sei "suddha bhakta," samsara tathaya paya
parabhava "yathayogya-bhoga," nahi tatha roga, "anasakta " sei, ki ara
kahaba "asakti rahita" "sambandha-sahita," visaya-samuha sakali
"madhava." se "yukta-vairagya, "taha ta' "saubhagya," tahai jadete harira
vaibhava: kirtaneyahara, "pratistha-sambhara," tahara sampatti kevala
"kaitava." "visaya-mumuksu," "bhogera bubhuksu," duye tyaja mana, dui
"avaishnava"***

***"krsnera sambandha," aprakrta skandha, kabhu nahe taha jadera
sambhava" "mayavadi jana," krsnetara mana, mukta abhimane se ninde
vaisnava vaisnavera dasa, tava bhakti-asa, kena va dakicha nirjana-ahava ye
"phalgur-vairagi," kahe, nije, "tyagi," se na pare kabhu haite
"vaisnava." hari-pada chadi', nirjanata badi', labhiya ki phala, "phalgu" se
vaibhava. radha-dasye nahi chada bhoga-aki pratisthasa nahe kirtanan-
gaurave kena va nirjana-bhajana-kaitava. vrajavasi-gana, pracaraka-
dhana, pratistha-bhiksuka ta'ra nahe "sava." prana ache ta'ra, se
hetupracara,***

***pratisthasa-hina "krsna-gatha"saba. sri-dayita dasa, kirtanete asa, kara
uccaih-svare "hari-nama-rava." kirtana-prabhava, smarana haibe, se kale
bhajana-nirjana sambhava.***

O wicked mind! What kind of Vaisnava are you? You go off o chant in a solitary place, but your chanting is only for name and fame (*pratistha*). It is nothing but hypocrisy. Such mundane name and fame is hog's stool. It is an allurements of *maya*. Day and night you think of nothing but women and money. Why waste

your time meditating on things that are temporary? You think money is the father of enjoyment, but money is not meant for your pleasure. When you claim wealth as your own, it only creates within you a lust for enjoyment. Your money should serve Krsna, who is Madhava, the husband of the goddess of fortune and the enjoyer of all wealth.

Satisfying the desire of beautiful women is never your domain; it is the domain of their proprietor Yadava. He alone can fulfill the hankering of their heart. Ravana fought Rama in order to achieve the highest prestige (*pratistha*), but that prestige was only an illusion. His hope for prestige had grown as mighty as a great tree within the forest of desires within his heart, but the soul can find no cooling shade there, for the "forest" is really only a mirage in the desert of material illusion. Don't be like Ravana, who wanted to enjoy the position of Rama. Accept the position of the servant of Visnu. Take your stand upon the foundation of pure devotional service, giving up all your hopes for false prestige, and thus become a genuine Vaisnava. If you don't worship the position of the *Vaisnava*, you will be doomed.

Those who go to great trouble in hopes for prestige as great devotees, are envious of devotees and are rewarded for their trouble with a hellish life. The genuine fame that follows a *Vaisnava* is not the same as the temporary fame that follows pretenders. The fame that follows a *Vaisnava* does not stink of *maya*. It has no trace of the treachery of pretentious imposters. The self-promotion and fame of a pseudo Vaisnava is like a dog-eating whore: it is unchaste and unprincipled. Their solitary *bhajan* is counterfeit. O mind, know that both the artificial fame and bogus *bhajana* of pseudo-devotees is a hellish phantasmagoria. They think: "I shall give up the *kirtana* of the holy name and pray for fame and position." But what is the use of such "fame"?

O mind, know for certain that Madhavendra Puri never cheated himself in this way by robbing himself of his own internal treasure and proclaiming his greatness to the world. O mind, your fame is hog stool. No one shall ever be the equal of Mahavendra Puri, so why do you wish to compete with him for fame? Under the control of envy, you have drowned yourself in the ocean of mundane *rasa* and material enjoyment. The only thing you have truly renounced is the sublime Krsna *kirtana* in the association of devotees.

O wicked mind! Your so-called solitary worship is preached and practiced by wicked imposters who impersonate devotees for nefarious purposes. With great

care you should consider what Sri Caitanya Mahaprabhu taught Sanatana Gosvami. Loudly chant the holy name of Krsna. Never forget the two most valuable things he taught Sanatana: *phalgu* and *yukta*, "real and false renunciation;

" and *baddha* and *mukta*, "freed and enslaved." Never mistake one for the other, or think them to be the same.

Money, women, and fame are like tigers. A Vaisnava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *suddha-vaisnava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself to the Lord's service. Free from all false attachments he sees everything in relationship to Krsna, understanding that everything is meant for the pleasure of Sri Krsna. He knows that to engage everything in the service of Krsna is real renunciation. Because he understands that the true position of renunciation is in dedicating everything to Krsna, he is truly fortunate. Although he lives within the material world he dwells within the revelation of Krsna's pastimes, and experiences the extension of the spiritual world within the material world.

On the other hand, one who chants the holy name of the Lord for name and fame is simply a hypocrite and a cheater. His renunciation is false. O mind! give up the association of both those who want liberation and those who want material enjoyment. They are all non-devotees.

What is in connection with Krsna is *aprakṛta*: non material and supra mundane. The divine things in relation to Krsna should never be seen as material. By virtue of its divine connection with Krsna a thing becomes transcendental.

It is therefore impossible for it to be anything less than divine. The *mayavadis* can never think of Krsna. Proud of their piety, they think themselves liberated and blaspheme the Vaisnavas.

O mind, your only prayer is to be the servant of the devotees. Make this prayer your only contemplation. Why do you want to go off and leave the devotees. A *phalgu-vairagi* does not understand that the true meaning of renunciation is devotion. In the dress of a devotee, such an impostor calls himself a *tyagi*, a great renouncer, but he is only a great pretender. He will never be a true

Vaisnava. Giving up the lotus feet of Sri Hari, he leaves the Lord's service behind in order to perform his "worship" in a solitary place. Having left the service of Sri Krsna and the association of devotees, what will he get by becoming famous as a humble man? Those who, in a false spirit of renunciation, give up the service of Krsna, the association of *Vaisnavas* and the order of the guru to execute solitary *bhajana* may sit in their hut and chant, but the only fruit they get is false. What is the use of such foolishness?

O mind! Always engage yourself in the service of Sri Radha, and keep aloof from the snake of material enjoyment. There is nothing glorious about performing *kirtana* simply for name and fame. You are the eternal servant of Srimati Radharani. Why then do you renounce her for the cheating process of *nirjana-bhajana*? Why do you run after false renunciation and so give up the service of Sri Radha? The residents of Vrndavana are the real object of preaching. They do not aspire for false prestige, nor are they devoid of life, as are the false renunciates. Those who have spiritual vitality can preach and instill spiritual life in their audience. Preaching is the symptom of vitality. One who preaches the message of Krsna consciousness is devoid of hopes for prestige.

Sri Dayita Dasa, (Srila Bhaktisiddhanta) the humble servant of Sri Radha and her beloved Krsna always hopes for *kirtana*, and begs everyone to sing the holy name of the Lord aloud. By the influence of such *kirtana*, one may gradually come to the exalted stage of *smaranam*, wherein one constantly remembers the pastimes of Krsna within one's mind. *Nirjana-bhajana* is conceivable only after attaining this advanced level of *krsna-bhakti*.

(*Mahajana-racita Gita*, Bhaktisiddhanta Sarasvati Thakura.)

The Twenty-six Qualities of a Vaisnava

3.25

sei saba guna haya vaisnava-laksan saba kaha na yaya, kari dig-darasana. krpalu, akrtā-droha, satya-sara, sama nirdosa, vadanya, mrdu, suci, akincana. sarvopakaraka, santa, krsnaika-sarana akama, aniha, sthira, vijita-sad-guna. mita-bhuk, apramatta, manada, amani gambhira, karuna, maitra, kavi, daksa, mauni.

All these transcendental qualities are the characteristics of pure *vaisnavas*. They cannot be fully explained, but I shall try to point out some of the important qualities:

Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous,

mild, and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Krsna, and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities: lust, anger, greed, pride, illusion, and envy. They eat only as much as required, and are sober.

They are respectful, grave, compassionate, and without false prestige. They are friendly, poetic, expert, and silent, that is they do not speak whimsically.

(Cc. *Madhya* 22.77-80)

Vaisnavas see With Equal Vision

***vidya-vinaya-sampanne brahmane gavi hastini suni caiva sva-pake ca
panditah sama-darsinah***

The learned devotee sees with equal vision (by dint of true knowledge) the *brahmana*, the cow, the elephant, the dog, and the outcaste. (*Bhagavad-gita* 5.18)

3.27

***mahat-sevam dvaram ahur vimuktes tamo-dvaramyositam sangi-
sangam mahantas te sama-cittah prasanta vimanyavah suhrdah sadhavo ye***

Service to mahatmas opens the door to liberation. The path to hell is wide open for those who associate with people fond of women and sex. The great devotees are equipoised. They do not see any difference between one living being and another. They are peaceful, and are fully engaged in devotional service. They are devoid of anger and they work for the benefit of everyone. They do not behave in any abominable way. Such persons are known as *mahatmas*. (*Bhag.* 5.5.2)

3.28

***ye va mayise krta-sauhrdatha janesu dehambhara-vartikesu grhesu
jayatmaja-ratimatsu na priti-yuktayavad-arthas ca loke***

Those who are interested in reviving their Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with those who are busy maintaining their bodies by eating, sleeping, mating, and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends, or wealth. At the same time, they are not indifferent to the execution of their duties. Such persons are interested in collecting only enough money to keep their body and soul together. These are the characteristics of a devotee. (*Bhag.* 5.5.3)

The Lord is Conquered by Devotion

3.29

***aham bhakta-paradhino hy asvatantra iva dvija sadhubhir grasta-hrdayo
bhaktair bhakta-jana-priyah***

I am completely under the control of My devotees. Indeed, I am not independent. I sit within the core of their heart. What to speak of My devotees even those who are devotees of my devotees are very dear to Me. (*Bhag.* 9.4.63)

3.30

***sadhavo hrdayam mahyam sadhunam hrdayam tv aham mad-anyat te na jananti
naham tebhyo manag api***

My pure devotees are always in my heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them. (*Bhag.* 9.4.68)

A Vaisnava is Supremely Merciful

3.31

bhavad-vidha bhagavatas tirtha-bhutah svayam vibho tirthi-kurvanti tirthani

svantah-sthena gadabhrta

Devotees are themselves the highest places of pilgrimage, capable of giving benediction to all, for they always carry the Supreme Lord, Krsna, within their heart. Thus they purify the holy places of pilgrimage as well as those who visit such places. (*Bhag.* 1.13.10)

3.32

yan-namam-sruti-matrena puman bhavati nirmalah tasya tirtha-padah kim va dasanam avasisyate

If simply by hearing Sri Krsna's holy name one becomes supremely purified, who can imagine the purifying power of those who are constantly engaged in service

to His lotus feet? What is impossible for such persons? (*Bhag.* 9.5.16)

The Glories of the Vaisnavas

3.33

sva dharma-nisthah sata-janmabhih puman virincatam eti tatah param hi mam avyakrtam bhagavato 'tha vaisnavam padamyathaham vibudhah kalatyaye

One who perfectly follows his duty in varnasrama-dharma for one hundred births can attain the position of Brahma. One who is more qualified can attain the position of Siva. A *Vaisnava*, however, is immediately promoted to the spiritual planets far beyond even my abode. That transcendental position is so difficult to realize that I, Lord Siva, and the other gods can attain those spiritual planets only after the ultimate annihilation of the material world.

(*Bhag.* 4.24.29)

3.34

nayana bhariya dekha dasera prabhava hena dasyabhava krsne kara anuraga alpa hena na maniha "krsna-dasa" nama alpa-bhagye dasa nahi

***kare bhagavan dasa-name brahma-siva harisa-antara dharani-dharendra
cahe dasa adhikara***

[Lord Caitanya said] Just see the influence of the servant of Krsna. With such a mentality of service, cultivate a deep attachment to Krsna. If, however, you are devoid of a service attitude and do not wish to call yourself "Krsna-dasa," you will be most unfortunate: the Lord will never accept you as His servant. Brahma and Siva, although they are the masters of the universe, take endless delight in the name "Krsna-dasa" and pray for the qualification to become servants of Sri Krsna. (*C.Bhag. Mad.* 23.463-464, 472)

3.35

kita janma hau yatha tuya dasa bahir-mukha brahma-janme nahi asa

Let me take birth as a worm as Your servant. O Krsna, I would forsake a birth as Brahma, if that birth was devoid of Your service.

(*Saranagati*, Bhaktivinode Thakura)

The glories of the Servants of the Vaisnavas

3.36

***maj janmanah phalam idam madhu-kaitabhare mat prarthaniya mad
anugraha esa eva tvad bhrtya-bhrtya-paricaraka-bhrtya-bhrtya bhrtyasya-
bhrtyam iti mam smara lokanatha***

O Supreme Lord of all, slayer of the demons Madhu and Kaitabha! Please be merciful to me and grant my prayer that You may remember me as a servant of Your servant's servant, a servant of such a servant of Your servant's servant, a servant of a servant of Your servant's servant, and a servant of Your servant's servant servant.

Note: *Srila Prabhupada* sometimes alluded to this verse in his lectures by stressing that a vaisnava aspires to become the servant of the servant of the servant of the Lord one thousand times removed.

Further Glories of Vaisnavas

3.37

***sadhunam sama-cittanam sutaram mat-krtatmanam darsanan no bhaved
bandhah pumso 'ksnoh savituryatha***

When one is face to face with the Sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a *sadhu* who is fully determined and surrendered to the Supreme Personality of Godhead, Krsna, one will no longer be subject to material bondage. (Bhag. 10.10.41)

3.38

***na hy am-mayani tirthani na deva mrc-chila-mayah te punaty uru-kalena
darsanad eva sadhavah***

Water alone does not make a sacred place holy. Nor is it earth nor clay that composes the form of the Deity. The waters of the Ganges, visits to holy places, and the worship of the *Salagrama-sila* purify one only after a long time, but saints like you purify instantly by their very sight. (Bhag. 10.84.11)

Without Taking Shelter of a Vaisnava, all Knowledge is Lost

3.39

thakura-vaisnava-pada, avanira susuampada, suna bhai! haina eka mana:

asraya laiya bhaje, tare krsna nahi tyaje patha-bheda, ara sava nare akarana

vaisnava-carana-jala, prema-bhakti dite bala, aro keho nane

balavanta: vaisnava-carana-renu, mastake bhusana vinu ara nahi bhusanera

anta, tirthajala-pavitra-gune, likhiyache purane, se saba bhaktira

pravancana: vaisnavera padadoka, sama nahe ei saba, yate haya vanjita

***purana. vaisnava-sangete mana, anandita anuksana, sada haya krsna-
parasanga:***

***dina narottama kande, hiya dhairya nahi vandhe, mora dasa kena haila
bhanga.***

O brother, please hear my words with rapt attention: The lotus feet of the *vaisnavas* are the most valuable treasure in the world. Those *vaisnavas*

continually take shelter of Lord Krsna and worship Him. They never abandon their Lord, but they are liberated from the cycle of repeated birth and death. The water which has washed the lotus feet of the *vaisnavas* bestows devotional service in pure love of Godhead. There is nothing as effective in attaining this divine love. I place the dust from the lotus feet of the *vaisnavas* upon my head.

I wear no other ornament. The purifying power of the waters of the various places of pilgrimage is described in the *Puranas*, although this is something of a deceptive trick. Actually there is nothing which is as purifying as the water which has washed the lotus feet of the *vaisnavas*. This water fulfills all desires. Moment after moment my mind finds constant pleasure in the association of the Vaisnavas. I always seek the company of those devoted to Lord Krsna. The poor-hearted Narottama dasa Thakura cries, "I cannot maintain my composure any longer. Why have I fallen into such a low condition of life that I cannot get the association of the *vaisnavas*?"

(*Prarthana* Narottama dasa Thakura)

Only Vaisnavas are Really Merciful to the Fallen

3.40

ei baro karuna koro, vaisnava gosai patita pavana toma bine keho nai. jahara nimate gele papa dure jay emona doyalu prabhu keba kotha pay. gangara parasa hoile pascate pavan darsane pavitra koro ei tomara guna. hari-sthane aparadhe tare' hari-nama toma-sthane aparadhe nahika paritrana. tomara hrdoye sada govinda-visrama govinda kahena, mora vaisnava parana. prati janme kori asa caranera dhuli narottame koro doya apanara bali'.

O Vaisnava Gosvami, please be merciful to me. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaisnavas are always in My heart. I desire the dust of your holy feet in every birth I may

take.

Please consider Narottama dasa Thakura yours and be kind upon him.
(*Prarthana* Narottama dasa Thakura)

The Glories of Exclusive Vaisnavas

3.41

***brahmananam sahasrebhyah satrayaji visisyate satrayaji-sahasrebhyah
sarvavedanta-paragah sarva-vedanta-vit-kotya visnu-bhakto
visisyate vaisnavanam sahasrebhyah ekantyeko visisyate***

Out of many thousands of *brahmanas*, one who performs sacrifice for Visnu is best. Out of thousands of *suchyajnika-brahmanas*, one who knows the meaning of *Vedanta* is best. But of millions of such vedantists, a devotee of Visnu is best. And out of thousands of Visnu *bhaktas*, one who is an unalloyed devotee of Visnu is the best. (*Hari-bhakti-vilasa* 10.117 and *Bhakti-sandarbha*, 177)

3.42

***na mayy ekanta-bhaktanam guna-dosodbhava gunah sadhunam sama-
cittanam buddheh param upeyusam***

Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being freed from material hankering, maintain steady spiritual consciousness in all circumstances.

(*Bhag.* 11.20.36)

Vaisnavas are Very Rare

3.43

***bahunam janmanam ante jnanavan mam prapadyate vasudevah sarvam iti sa
mahatma su-durlabhah***

After many, many births and deaths, one who is in knowledge surrenders unto Me, knowing Me (Vasudeva) as the cause of all that is. Such a great soul is very

rare. (*Bhagavad-gita* 7.19)

3.44

manusyanam sahasresu kascid yatati siddhaye yatatam api siddhanam kascin mam vetti tattvatah

Out of many thousands among men, one may desire perfection. Out of thousands of those who attain perfection, hardly one may know me in truth.

(*Bhagavad-gita* 7.3)

3.45

rajobhih sama-sankhyatah parthivair iha jantavah tesamye kecanehante sreya vai manujadayah prayo mumuksavas tesam kecanaiva dvijottama mumuksunam sahasresu kascin mucyeta sidhyati muktanam api siddhanam narayana-parayanah sudurlabhah prasantatma kotisv api mahamune

In this world, there are as many living entities as there are atoms. Among these living entities, few are human beings, and among them, few are interested in following religious principles. Among those who follow religious principles, only a few desire liberation from the material world. Among thousands of those who wish for liberation, one may actually achieve it, giving up material attachments to society, friendship, love, country, home, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare. Out of millions of perfected and liberated souls, one may be a devotee of Krsna. Such devotees, who are fully peaceful, are extremely rare. (*Bhag.* 6.14.3-5)

Out of Many Liberated Souls, a Pure Devotee is Very Rare

3.46

tara madhye 'sthavara', 'jangama' dui bheda jangame tiryak-jala-sthalacara-vibheda. tara madhye manusya-jati ati alpatara tara madhye mleccha, pulinda, bauddha, sabara. veda-nistha-madhye ardheka veda 'mukhe' mane veda-nisiddha papa kare, dharma nahi gane. dharmacari-madhye bahuta 'karma-

nistha' koti-karma-nistha-madhye eka 'jnani' srestha. koti-jnani-madhye haya eka-jana 'mukta' koti-mukta-madhye 'durlabha' eka krsna-bhakta.

The unlimited living entities can be divided into two different groups--those that can move and those that cannot move. Among living entities that can move are birds, aquatics, and animals. Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, and other varieties of outcasts. Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip-service to the Vedic principles while committing all kinds of sinful activities. Such men do not care for the prohibitions of scripture. Among the followers of the Vedas most are following the process of *karma*, distinguishing between good and bad work. Out of many such sincere *karmis*, there may be one *jnani*, who is actually wise. Out of many millions of such wise men, one may become liberated. And out of many of such liberated persons, a pure devotee of Kṛṣṇa is very difficult to find. (*Cc. Madhya* 19.144-148)

3.47

aksnoh phalam tvadrsa-darsanam hi tanoh phalam tvadrsa-gatrasangah jihva phalam tvadrsa-kirtanam hi sudurlabha bhagavata hi loke

O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue for it is very rare to find a pure devotee within this world. (*Hari-bhakti-sudhodaya* 13.2)

A Vaisnava is Beyond Mundane Knowledge

3.48

tan vai hy asad-vrttibhir aksibhir ye parahrtantar-manasah paresa atho na pasyanty urugaya nunam ye te padanyasa-vilasa-laksyah

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus, feet, but Your devotees can always see Your lotus feet because their only aim is to enjoy Your lila. (*Bhag.* 3.5.45)

3.49

***yata dekha vaisnavera vyavahara-duhkha niscaya janiha sei parananda
sukha visaya-madandha saba kicchui na jane vidya kula, dhana-made
vaisnava na cine***

When you see a Vaisnava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, ignorant people cannot understand the activities or position of a Vaisnava. A Vaisnava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position. (C.Bhag. Mad. 9.240-241)

A Vaisnava is *Paraduhkha-duhkhi*

3.50

***mahad-vicalanam nrrnam grhinam dina-cetasam nihsreyasaya bhagavan
kalpate nanyatha kvacit***

O Narada, great persons like you visit the homes of family men, not to profit from them but simply to bestow eternal auspiciousness upon them, even though they are often reluctant to hear anything for their spiritual benefit, being too materialistic. Otherwise you have no need to travel from one place to the next. (Bhag. 10.8.4)

3.51

mahanta-svabhava ei tarite pamara nija karya nahi tabuyana tara ghara

It is the general practice of saintly persons to deliver the Therefore they go to people's houses, although they have no personal business there.

(Cc. Madhya 8.39)

3.52

janasya krsnad vimukhasya daivad adharmasilasya

suduhkhitasya anugrahayeha caranti nunam bhutani bhavyani janardanasya

My dear Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen who are averse to the sense of subordination to the Lord. (*Bhag.* 3.5.3)

3.53

bhajanti ye yatha devan deva api tathaiva tan chayeva karma-sacivah sadhavo dina-vatsalah

The rewards the demigods give closely follow one's pious acts, just as the movements of a shadow correspond exactly to those of the body. A devotee's mercy, however, is causeless and does not depend on the accumulation of piety. Saintly persons are kind and compassionate to fallen souls without considering their piety or impiety. (*Bhag.* 11.2.6)

A Vaisnava is Transcendental

3.54

na karma-bandhanam janma vaisnavanam ca vidyate visnur anucaratvam hi moksam ahur manisinah

A *Vaisnava* does not take birth under the jurisdiction of *karmic* law. His birth and disappearance are transcendental. The wise have declared that the servants of Visnu are eternally engaged in the liberated service of the Lord hence are free from the laws of material nature. (*Hari-Bhakti-Vilasa*, 10,113, quoted from *Padma Purana*)

3.55

ata eva vaisnavera janma mrtyu nai sange aisen, sangeyayen tathai dharma, karma, janma vaisnavera kabhu nahe padma-puranete iha vyakta kari' kahe

The *Padma Purana* says that *vaisnavas* do not undergo birth and death like ordinary people do. They appear and disappear within this world of their own accord. In this way, sometimes we get their association and sometimes their association is withdrawn. The devotees are not subject to any

worldly considerations of duty and *karma*. (C.Bhag.. Antya 8.173,174)

3.56

vahni-surya-brahmanebhyas-tejiyan vaisnavah sada na vicaro na bhogas ca vaisnavanam svakarmanam

The purifying power of fire, the sun, and the holy *brahmanas* is eclipsed by the divine power of the Vaisnavas. The activities of the Vaisnavas are neither karmic nor performed for the sake of materialistic enjoyment. (*Brahma-vaivarta Purana, Krsna-janma-khanda, Chapter 59*)

A Vaisnava's Birth, Family, and Nation are of no Importance

3. 57

viprad dvi-sad-guna-yutad aravinda-nabha-padaravinda-vimukhat svapacam varistham manye tad-arpita-mano-vacanehitatha- pranam punati sa kulam na tu bhurimanah

If a *brahmana* has all twelve brahminical qualifications, but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a dog-eater who is a devotee, but who has dedicated everything mind, words, activities, life, and wealth to the Supreme Lord Krsna. Such a devotee is superior to a *brahmana* because a devotee can purify his entire family, whereas the *brahmana* who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself. (*Bhag. 7.9.10*)

3.58

aho bata sva-paco 'to gariyan yaj-jihvagre vartate nama tubhyam tepus tapas te juhuvuh sasnur aryah brahmanucur nama grnanti ye te

O Lord, how glorious are they whose tongues always chant Your holy name!

Even if born in a family of dog-eaters, such persons are worshipable. who chant the holy name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the *aryans*. They must have bathed in all the holy places, studied the Vedas, and fulfilled everything required

of those who are qualified to chant the Vedas and perform *yajna*. (*Bhag.* 3.33.7)

3. 59

***na me 'bhaktas caturvedi mad-bhaktah svapacah priyah tasmai deyam tato
grahyam sa ca pujoyatha hyaham***

A brahmana who is expert in studying all four Vedas is not dear to Me, but a devotee who comes from a family of outcastes (*candalas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of outcastes is as worshipable as I am. (*Hari-bhakti-vilasa* 10.91)

3.60

nica-jati nahe krsna-bhajane ayogya sat-kula-vipra nahe bhajanerayogya yei bhaje sei bada abhakta hina chara krsna-bhajane nahi jati-kuladi-vicara

Birth in a low family is no disqualification for the execution of devotional service. And birth in a family of *brahmanas* is no qualification. Anyone who takes to devotional service is exalted, whereas a non devotee is always condemned and abominable. In the discharge of devotional service to the Lord, there is no consideration of the status of one's family. (Cc. Antya 4.66,67)

A Devotee is Dearer Than one's own Family

3.61

mata-pitayuvatayas tanaya vibhutih sarvamyadeva niyamena madanvayanam adyasya nah kalupater-bakulabhiramam srimat-tad-anghri yugalam pranamami murdhna

I reverently bow down to the blessed feet of the first *acarya* of our devotional family. His holy feet are bedecked with offering of *bakula* flowers. He is eternally united to us and all members of our family with a bond of love dearer than father, mother, sons, wealth, or anything else in life. (Stotra-Ratnam 5)

The Twelve Mahajanas

3.62

svayambhur naradah sambhuh kumarah kapilo manuh prahlado janako bhismo balir vaiyasakir vayam

Brahma, Narada, Siva, the four Kumaras, Kapiladeva, Svayambhuva Manu, Prahlada, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami, and I (Yamaraja) know the real transcendental principles of religion. (Bhag. 6.3.20)

Important Devotees

3.63

***markendeyo 'mbarisas ca vasur vyaso vibhisanah pundariko balih sambhuh
prahlado viduro dhruvah dalbhyah parasaro bhismo naradadyas ca
vaisnavaih sevya harim nisevyami no cedagah param bhavet***

Markandeya Esi, Maharaja Ambarisa, Vasudeva, Srila Vyasadeva, Vibhisana, Pundarika, Bali Maharaja, Siva, Prahlada Maharaja, Vidura, Dhruva Maharaja, Dalbhya, Parasara, Bhisma, Narada, and the great sages and devotees who follow in their footsteps are all great persons. One should worship and serve them in addition to worshiping and serving Lord Hari. One who neglects to worship the Lord's devotees commits a great offense. (*Laghu Bhagavatamrta, Uttara-khanda, 2*)

***kvaham rajah-prabhava isa tamo 'dhike 'smin jatah suretara-kule kva
tavanukampa na brahmano na tu bhavasya na vai ramaya yan me 'rpitah
sirasi padma-karah prasadah***

O my Lord, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which You never offered even to Lord Brahma, Lord Siva, or the goddess of fortune, Laksmi? You never put Your lotus hands upon their heads, but You have put it on mine. (*Bhag. 7.9.26*)

Better than Prahlada are the Pandavas

3.65

***na tu prahladasya grhe param brahma vasati, na ca tad darsanartham
munayas tad grhan abhiyanti, na ca tasya brahma matuleyadi rupena
varttate, na ca svayam eva prasannam,***

ato yuyam eva tato 'pyasmatto 'pi bhuri-bhaga iti bhavah

The Supreme Personality of Godhead did not personally remain in Prahlada's home, although He stayed in the home of the Pandavas. Great sages did not travel to Prahlada's home to see the Supreme Lord, but for this purpose they did

visit the home of the Pandavas. The Supreme Lord did not become the intimate relative of Prahlada Maharaja, He was the maternal cousin of the Pandavas. He also did not personally express great pleasure at the daily activities of Prahlada as He did with the Pandavas. For all these reasons, Narada Muni has said that the Pandavas were more fortunate than either himself or Prahlada. (*Laghu-Bhagavatamrta, Uttara-khanda 19*)

The Yadavas are Superior to the Pandavas

3.66

sadati san-nikrstatvat mamatadhikyato hareh pandavebhyo'piyadavah kecit sresthatama matah

Because of their constant intimate association with Lord Krsna and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pandavas. (*Laghu-Bhagavatamrta, Uttara-khanda 18*)

3.67

na tatha me priyatama atma-yonir na sankarah na ca sankarsano na srir naivatma cayatha bhavan

O Uddhava, Brahma, Siva, Sankarsana, Laksmidevi, and even My own self is not as dear to Me as you are. (*Bhag. 11.14.15*)

3.68

noddhavo 'nv api man-nyuno yad gunair narditah prabhuh ato mad-vayunam lokam grahayann iha tisthatu

Uddhava is not inferior to Me in any way. He is never affected by the modes of material nature. As such he may remain in this world to disseminate specific knowledge about the Personality of Godhead. (*Bhag. 3.4.31*)

The Gopis are Superior to Uddhava

3.69

asam aho carana-renu-jusam aham syam vrndavane kim api gulma-latausadhinam ya dustyajam sva-janam arya-patham ca hitva bhejur mukunda-padavim srutibhir vimrgyam

O when will that day be mine, when I can take the dust of the lotus feet of those great souls known as the *gopis* on my head? When will the day come when I shall take birth as a creeper in Vrndavana, so that I can take the dust of the lotus feet of the *gopis* on my head? Those great souls gave up society, friendship, love, their very relatives even the Vedic principles to surrender to Krsna, who is known as Mukunda. Such devotion as exhibited by these exalted inhabitants of Vrndavana is only hinted at in the Vedas. (*Bhag.* 10.47.61)

The Gopis are Superior to the Laksmis in Vaikuntha

3.70

na tatha me priyatamo brahma rudras ca parthiva na ca laksmir na catma ca yatha gopijano mama

Not even Brahma, Siva, Laksmidevi, or even My own self is as dear to Me as are the *gopis* of Vrndavana. (*Adi-Purana*)

3.71

yatha radha priya visnos-tasyah kundam priyam tatha sarva gopisu saivaika visnor-atyanta-vallabha

Srimati Radharani is dear to Krsna, and her *kunda*, known as is similarly dear to Him. It is the favorite place of Krsna. Of all the Srimati Radharani is the most dear to Krsna. (*Laghu-bhagavatamrta*, 45)

3.72

karmibhyah parito hareh priyataya vyaktimayayur jnaninas-tebhyo jnana-vimukta-bhakti-paramah premaika-nisthas-tatah tebhyas-tah pasu-pala-pankaja-drsas tabhyapi sa radhika prestha tad-vadiyam tadiya-sarasi tam nasrayet kah krti

In the scriptures it is said that of all types of fruitive workers, one who is

advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge, *jnanis* may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Krsna, is superior to him. The *gopis* are exalted above all the advanced devotees because they are totally dependent on Krsna, the transcendental cowherd boy. Among the *gopis*, Srimati Radharani is the most dear to Krsna. Her *kunda*, or lake, is as profoundly dear to Krsna as is this most beloved of the *gopis*. Who then, will not reside at Radha-kunda, and, in a spiritual body surcharged with ecstatic devotional feelings, (*aprakṛta-bhava*) render loving service to the divine couple, Sri Sri Radha-Govinda, who perform their *asta-kaliya-lila*. Indeed, those who execute devotional service on the banks of the Radha-kunda are the most fortunate souls in the universe. (*Upadesamṛta* 10, Rupa Gosvami)

The Glories of Gauranga's Devotees 3.73

acarya dharmam paricarya visnum vicarya tirthani vicarya vedan vina na gaura-priya-padasevam vedadi-dusprapya-padam vidanti

Those who perform the duties of varnasrama-dharma, worship Lord Visnu, and visit many holy places, yet neglect the service of the lotus feet of the great devotees, who are dear to Lord Caitanya, are never able to understand the pastimes of Radha-Govinda in Their confidential abode of Vrndavana. (*C. Candramṛta* 22) ***kaivalayam narakayate tridasapur-akasa-puspayate durdantendriya-kala-sarpa-patali protkhata-damstrayate yat-karunya-kataksa-vaibhavatam tam gauram-eva stamah***

For devotees of Caitanya Mahaprabhu who have attained His glance of mercy, impersonal liberation is hellish, the heavenly planets are a phantasmagoria, the poisonous fangs of the snake-like senses are broken and harmless, the universe is filled with ecstasy, and Brahma, Indra and all the gods seem like insignificant insects. May that Sri Caitanya Mahaprabhu be glorified. (*C. Candramṛta* 5)

3.75

yatha yatha gaura-padaravinde vindeta bhaktim krta-punya-rasih tatha tathot-sarpati hradya-kasmad radha-padamboja-sudhambu-rasih

One who is extremely fortunate may get the mercy of Caitanya Mahaprabhu. As

much as one can devote his full attention to the lotus feet of Lord Caitanya, to that extent he will be able to taste the nectarean service of the lotus feet of Srimati Radharani in Vrndavana. The more one engages in the service of Sri Caitanya, the more one finds oneself in Vrndavana, tasting the nectar of the service of Sri Radha. (C. *Candramrta* 88)

3.76

gaurangera du'ti pada, yar dhana sampada, se jane bhakati-rasa-sar

***gaurangera madhura-lila, jar karne pravesila, hrdaya nirmala bhela tar je
gaurangera nama loy, tara hoy premoday, tare muni jai balihari***

gauranga-gunete jhure, nitya-lila tare sphure, se jana bhakati-adhikari

gauranga-sangi-gane, nitya-siddha kori' mane, se jay brajendra-suta-pas

***sri-gauda-mandala-bhumi, jeba jane cintamani tara hoy braja-bhume
bas gaura-prema-rasarnave, se tarange jeba dube, se radha-madhava-
antaranga grhe va vanete thake, 'ha Gauranga' bo'le dake, narottama mage
tara sanga***

Anyone who has accepted the lotus feet of Sri Gauranga can understand the true essence of devotional service. If one wants to take part in the *madhurya-lila* of Sri Krsna as it was distributed by Sri Gauranga, he must first cleanse his heart by hearing about the process of Krsna consciousness. If one takes the name of Gauranga, *prema* will arise within his heart. At that time he will say *jai balihari*: "This is superexcellent!" If one appreciates the merciful pastimes of Sri Gauranga and feels ecstasy and sometimes cries, this process will soon help him to understand the *nitya-lila* of Radha and Krsna. By realizing the qualities of Lord Gauranga, one will be allowed entrance into the *nitya-lila*.

One should understand that the eternal associates of Lord Gauranga are all eternally perfect souls. Simply by accepting this, one can immediately be promoted to the transcendental abode of Krsna. Living in Vrndavana and living in Navadvipa are the same. And one who understands that the land of Navadvipa is nondifferent from Vrndavana actually lives in Krsna's abode of Vrndavana.

Gaura-prema, transcendental love of Lord Gauranga is an ocean of nectarean

rasa. As the ocean is always dancing with waves, the ocean of transcendental love of Krsna as introduced by Lord Caitanya has constant waves.

One has to dive deep into that ocean. If one says, "Let me dive deep into that nectarean ocean", he soon becomes a confidential devotee of Radha-Krsna.

Narottama dasa Thakura says, "I pray for the association of whoever calls out the name of Sri Gauranga, whether he is living in the forest as a member of the renounced order of life, or whether he is a family man. (*Prarthana* Narottama dasa Thakura)

The Unfortunate Position of Nondevotees

3.77

bhagavad-bhakti-hinasya jatih sastraṁ japas-tapah apranasyaiva dehasya maṁdanam loka-ranjanam suciḥ sad-bhakti-diptagni-dagdha-durjati-kalmasaḥ svapako'pi budhaiḥ ślaghyo na veda-jño'pi nastikaḥ

For one who is devoid of transcendental devotion to Sri Krsna, his knowledge of scripture, his *japa* and chanting of *mantras*, as well as all his austerities are simply decorations on a dead body. For one who takes to pure devotional service, all the reactions of his past sinful life are burned to ashes. In this regard, the outcaste is equal to the highly learned, who also takes to this path; but those who refuse to surrender, the atheists and agnostics, will remain ignorant of the real conclusions of the Vedas, and get no credit for all their study. (*Hari-bhakti-sudhodaya* 3.11.12)

kriyasaktan dig dig vikatatapaso dhik cayamena dhigastu brahmaham vadana-pariphullan jadamatim kimetan socamo visaya-rasa-mattan-narapasun na kesancil-leso'py ahaha milito gaura-madhunah

Woe to the *smarta brahmanas*, who blindly follow the Vedic rituals! To hell with those who unnecessarily practice harsh penance's. Woe to those who try to control the mind and senses by following the eightfold yoga system. Woe to those who artificially practice *brahmacaryi* and imagine that they have become liberated simply by saying *aham bramasmai*, "I am God". Woe to those whose voices are filled with the flowery words of dry speculation. They are intoxicated by the taste of mundane pleasure.

Why should we lament for these animals in the guise of men? We lament because, alas they have not tasted even a tiny drop of the nectar from the lotus feet of Lord Gauranga. (C. Candramrta 32)

Without Devotion to Gauranga, One's Knowledge of Scripture is Foolish Nonsense

3.79

acaitanyam-idam visvam yadi caitanyam-isvaram na viduh sarva-sastra-jna hyapi bhramyanti te janah

Great scholars of the scriptures who do not accept Lord Gauranga, as the Supreme Personality of Godhead, are forced to wander aimlessly throughout this universe of dead matter. Their so-called knowledge of the scriptures will be useless to them. Birth after birth, they will wander from one planet to the next propelled by their pious and impious acts. (C. Candramrta 37)

Without the Mercy of Gauranga's Devotee Everything is Impossible

3.80

avad-brahma-katha vimukti-padavi tavan na tikti-bhavet tavac-capi visrokhalatvamayate no loka-veda-sthitih tavac-chastra-vidam mithah kalakalo nana-bahir-vartmastu sri-caitanya-padambuja-priyajanoyavan na drggocarah

As long as one has not seen a pure devotee of Sri, Gauranga Mahaprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation.

As long as one has not seen a devotee of Lord Gauranga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose.

As long as one never sees one of the beelike devotees addicted to drinking the nectar from the lotus feet of Sri Gauranga, he will be forced to walk in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices. (C. Candramrta 19)

Thus ends the Third Jewel of the *Gaudiya Kanthahara* entitled *Vaisnava-tattva*.

Gaura-tattva

The Evidence From *Sruti* for Lord Caitanya

4.1

mahan-prabhur vai purusah sattvasyesa pravarttakah surnimalam imam santimisano jyotiravyah

The Personality of Godhead, Sri Caitanya Mahaprabhu, is brilliantly effulgent and imperishable like molten gold. He is the Supreme Controller. He controls the mode of goodness and through *sankirtana* bestows spiritual intelligence on the living beings. In the guise of a *sannyasi*, He is the source of spiritual purity and of liberation. He is therefore known as "Mahaprabhu". (*Svetasvatara Upanisad* 3.12)

4.2

yada pasyah pasyate rukma-varnam kartaram isam purusam brahma-yonim tada vidyan punya-pape vidhuya niranjanah paramam samyam upaiti

When one realizes the golden form of Lord Gauranga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord. (*Mundaka Upanisad* 3.3)

Evidence From *Bhagavatam* for Lord Caitanya

4.3

krsna-varnam tvisakrsnam sangopangastra-parsadam yajnaih sankirtana-prayairyajanti hi su-medhasah

In the age of Kali, Krsna appears in a golden form, chanting the two syllables *krs-na*. He descends along with His weapons, limbs, *saktis*, and eternal confidential associates. Those with intelligence worship Him with the *sankirtana yajna*. (*Bhag.* 11.5.32)

4.4

'krsna' ei dui varna sada yanra mukhe athava, krsnake tinho varne nija sukhe. krsna-varna-sabdera artha dui ta pramana krsna vinu tanra mukhe nahi aise ana.

deha-kantye haya teoho akrsna-varana akrsna-varane kahe pita-varana.

The two syllables *krs-na* are always in His mouth, or He always describes Krsna with great pleasure. These are two meanings of the words " *krsna varna*." Indeed, nothing but Krsna issues from His mouth. If someone tries to describe Him as blackish, the next adjective, *tvisakrsnam*, immediately restricts him. His complexion is certainly not blackish. Indeed, His not being blackish indicates a golden complexion. (*Cc. Adi* 3.54,55,57)

4.5

asan varnas trayo hy asya grhnato 'nuyugam tanuh suklo raktas tatha pita idanim krsnatam gatah

This boy, Krsna, has three other colors: white; red, and yellow, as He appears in different ages. Now, in this *Dvapara-yuga*, he has appeared in a transcendental blackish color. (*Bhag.* 10.8.13)

4.6

sukla-rakta-krsna-pita krame cari varna cari varna dhari'krsna karenayuga-dharma

In the Satya, Treta, Dvapara, and Kali yugas, Krsna accepts four different colors: white, red, black, and yellow respectively. These are the colors of the different incarnations in different millenniums. (*Cc. Madhya* 20.330)

4.7

ittham nr-tiryag-rsi-deva-jhasavatarair lokan vibhavayasi hamsi jagat-pratipan dharmam maha-purusa pasi yuganuvrttam channah kalau yad abhavas tri-yugo 'tha sa tvam

[Prahlada said] O Krsna, in this way You appear in various incarnations: as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems. In this way, according to the age, You protect the principles of religion, but, O Mahaprabhu, in the age of Kali, You do not assert Yourself as the Supreme Personality of Godhead. Because Your incarnation is hidden in the age of Kali You are known as Triyuga, or the Lord who manifests His supremacy in only three ages. (*Bhag.* 7.9.38)

Evidence From Mahabharata for Sri Caitanya

4.8

suvarna-varno hemango varangas-candanangadi sannyasa-krcchamah santo nistha-santi-parayanah

When Krsna appears as Lord Gauranga, in His early pastimes His complexion is golden (*suvarna-varna*), His limbs are the color of molten white gold (*hemanga*), His body is extremely beautiful (*varangas*), and He is decorated with sandalwood pulp (*candanangadi*).

Sri Caitanya accepts *sannyasa* (*sannyasa-krt*), and shows equanimity (*sama*).

He is peaceful (*santa*). His mind is always fixed on Krsna, and thus He is *nistha*, or fixed, in performing the great sacrifice of the holy name of Krsna. He silences the non-devotees and impersonalists who are opposed to the service of the Lord, by promoting the cause of devotion. Thus He distributes real peace. He is therefore an abode of the highest spiritual peace and devotion. (*Mahabharata, Dan-dharma* ch.149)

Evidence of the Puranas for Lord Caitanya

4.9

aham eva kvacid brahman sannyasasramam asritah hari-bhaktim grahayami

kalau papa-hatan naran

[The Supreme Lord said to Vyasadeva] O learned *brahmana*, sometimes I accepted the renounced order of life to induce the fallen people of the age of Kali to accept devotional service to the Lord. (Cc. *Adi* 3.83)

4.10

aham eva dvija-srestha nityam pracchana-vigraha bhagavad-bhakta-rupena lokan raksami sarvada

O best of the brahmanas. My disguised form is eternal. In this way, with My own form hidden from ordinary sight I take the form of a devotee and appear among the people in general in order to establish and protect religious principles. (*Adi Purana*)

The Version of the Gosvamis

4.11

antah krsnam bahir-gauram darsitangadi-vaibhavam kalau sankirtanadyaih smah krsna-caitanyam-asritah

I take shelter of Sri Krsna Caitanya Mahaprabhu, who is Krsna Himself, thinking of Himself. He is internally *krsna* blackish but externally, he appears in golden complexion. In this age of Kali, Krsna appears as Krsna Caitanya, simultaneously manifesting His eternal associates, opulences, expansions, and incarnations. In this way, he preaches the process of Krsna consciousness performing *sankirtana*. (*Tattva-sandarbha* 2)

Sri Gauranga is the Source of all Avataras

4.12

sutiya acchinu ksira-sagara-bhitare mora nidra bhanga haila nadara huokare

[While sitting on the altar of Visnu in the house of Srivasa, Lord Caitanya said] Lying within the ocean of milk, My transcendental slumber broke, as I awoke to hear the loud cries of My devotees, thus I [Lord Visnu] have come [as Lord

Caitanya]. (C.Bhag. Mad. 22.16)

4.13

sei krsna avatari vrajendra-kumara apane caitanya-rupe kaila avatara. ataeva caitanya gosani paratattva-sima tanre ksiroda-sayi kahi, ki tanra mahima sei ta' bhaktera vakya nahe vyabhicari sakala sambhave tmnte, yate avatari. avatarira dehe saba avatarera sthiti keho kona-mate kahe, yemana yara mati.

That same Lord Krsna, who is the fountainhead of all *avatars* is the son of the king of Vraja. He has descended personally [as Lord Caitanya Mahaprabhu]. Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Ksirodakasayi Visnu does not add to His glory, but such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him because He is the primeval Lord. All other incarnations are potentially situated in the original body of the primeval Lord. Thus according to one's opinion one may address Him as any one of the *avatars*. (Cc. Adi 2.109-112)

Sri Gauranga is Unattainable by Worldly Knowledge

4.14

bhagavata, bharata-sastra, agama, purana caitanya-krsna-avatara prakata pramana. pratyakse dekhaha nana prakata prabhava alaukika karma, alaukika anubhava. dekhiya na dekheyata abhaktera gana uluke na dekheyena suryera kirana

Srimad-bhagavatam, *Mahabharata*, the *Puranas*, and other Vedic literature all give evidence to prove that Lord Caitanya is the *avatara* of Krsna. Also, one can directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Krsna conscious realization, but faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun. (Cc. Adi 3.84-86)

Lord Caitanya's sixfold Nature

4.15

sakala vaisnava, suna kari' eka-mana caitanya-krsnera sastra-mata-nirupana. krsna, guru, bhakta, sakti avatara, prakasa krsna ei chaya-rupe karena vilasa

I advise all my *vaisnava* readers to read and hear with rapt attention this narration of the pastimes of Lord Krsna Caitanya as inculcated in the revealed scriptures. Lord Krsna enjoys His pastimes by manifesting Himself as the spiritual masters (*guru*), His devotees (*bhakta*), His diverse energies (*sakti*), His incarnations (avatars) and His full expansions (*prakasa*). (Cc. Adi 1.31,32)

Sri Gauranga is the Supreme Truth

4.16

yad advaitam brahmopanisadi tad apy asya tanu-bha ya atmantaryami purusa iti so 'syamsa-vibhavah sad-aisvaryaih purnoya iha bhagavan sa svayam ayam na caitanyat krsnaj jagati para-tattvam param iha

What the *Upanisads* describe as the impersonal absolute is but the effulgence of His (Sri Caitanya's) body. The Lord who is known as the Supersoul is but His localized expansion. He is the Supreme Personality of Godhead,

Krsna Himself, full in six opulences. He is the Absolute Truth, one without second. There is no truth superior to Sri Krsna Caitanya Mahaprabhu. (Cc. Adi 1.3)

Lord Caitanya is the Jagad-guru

4.17

caudda bhuvanera guru caitanya-gosani

tanra guru anya, ei kona sastre nai

Sri Caitanya Mahaprabhu is the *jagad-guru*, the spiritual master of the fourteen worlds. No other guru can compare with Him. (Cc. Adi 12.16)

Lord Gauranga is the Best of all

4.18

***saundarye kama-kotih sakala-jana samahladane candrakotir vatsalye
matrkotis tridasavitapinam kotir audarya-sare gambhiryē 'mbodhi-kotir
madhurimani sudha-ksira-maddhavihvika-kotir gaurodevah sa jiyat pranaya-
rasapade darsitascarya-kotih***

Caitanya Mahaprabhu is lovelier than millions of cupids. He is mellower than millions of moons, dearer than millions of mothers, kinder than millions of wish-fulfilling trees, deeper than millions of oceans, and sweeter than millions of nectarean drinks. All glories to Sri Caitanya Mahaprabhu, the Supreme Lord, who displays millions of amazing sentiments of *madhurya-bhakti*, the most exalted mellow of pure love of Godhead. (*Caitanya Candramrta* 101)

Gauranga's Tattva, Nama, Rupa, and Lila

4.19

***namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-
namne gaura-tvise namah***

His nature (*tattva*) is that He is Krsna Himself. His name (*nama*) is Krsna Caitanya. His form (*rupa*) is golden. His quality (*guna*) is that He is the most magnanimous of all incarnations. His pastime (*lila*) is to distribute the highest love of Godhead--*krsna-prema*. I offer my obeisances unto that most generous Lord, Sri Krsna Caitanya Mahaprabhu. (Cc. *Mad.* 19.53)

Gauranga Delivers All by Distributing Nama

4.20

***sankirtana-pravartaka sri-krsna-caitanya sankirtana-yajne tanre bhaje, sei
dhanya. sei ta' sumedha, ara kubuddhi samsara sarva-yajna haite krsna-
nama-yajna sara***

Caitanya Mahaprabhu inaugurated the *sankirtana* movement. One who worships Him through *sankirtana* is fortunate indeed. Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the

Lord's holy name is the most sublime. (Cc. *Adi* 3.77,78)

Gauranga is the Giver of *Krsna-prema*

4.21

***uchalila prema-vanya caudike vedaya stri, vrddha, balaka, yuva, sabare
duvaya. saj-jana, dur-jana, pangu, jada, andha-gana prema-vanyaya dubaila
jagatera jana***

The flood of love of Godhead distributed by Sri Caitanya Mahaprabhu swelled in all directions. Young men, old men, women, and children were all immersed in that inundation. The Krsna consciousness movement begun by Sri Caitanya Mahaprabhu will inundate the entire world and drown everyone, whether one be a gentleman, rogue, lame, invalid, or blind. (Cc. *Adi* 7.25,26)

4.22

***patrapatra-vicara nahi, nahi sthanasthana yei yanha paya, tanha kare prema-
dana lutiya, khaiya, diya, bhandara ujade ascarya bhandara, prema sata-guna
bade***

In distributing love of Godhead, Lord Caitanya Mahaprabhu and His associates did not consider who was fit and who was unfit, nor where such distribution should or should not take place. They made no such conditions. Rather, wherever they got the opportunity, the members of the Panca-tattva distributed love of Godhead. Although they plundered the storehouse of love of Godhead, ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times. (Cc. *Adi* 7.23,24)

Who Cheat Themselves out of Love of God

4.23

***mayavadi, karma-nistha kutarkika-gana nindaka, pasandi, yata paduya
adhama sei saba mahadaksa dhasm palaila sei vanya ta-sabare chunite narila***

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees,

and lowest of the student community are very expert in avoiding the Krsna consciousness movement. Therefore the mercy of Lord Caitanya Mahaprabhu cannot reach them. (Cc. Adi 7.29,30)

One can Know the Conclusion of Scripture by Sri Gauranga's Mercy

4.24

sri-caitanya-prabhum vande balo 'piyad-anugrahat taren nana-mata-graha-vyaptam siddhanta-sagaram

I offer my obeisances unto Sri Caitanya Mahaprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is filled with the crocodiles of various theories. (Cc. Adi 2.1)

4.25

hrdaye dharaye ye caitanya-nityananda e-saba siddhante sei paibe ananda. e saba siddhanta haya amrera pallava bhakta-gana-kokilera sarvada vallabha. abhakta-ustrera ithe na haya pravesa tabe citte haya mora ananda-visesa.

[Krsnadasa Kaviraja Gosvami says] Anyone who has captured Sri Caitanya Mahaprabhu and Nityananda Prabhu within his heart becomes blissful by hearing all these transcendental conclusions. These conclusions are like the newly grown twigs of a mango tree in that they are always pleasing to the devotees, who in this way resemble cuckoos. The camel-like non-devotees, however, cannot enter into these topics, and therefore there is special jubilation within my heart. (Cc. Adi 4.233-235)

Lord Gauranga's Preaching Pastimes

4.26

sannyasi pandita-ganera karite garva nasa nica-sudra-dvara karena dharmera prakasa. 'bhakti', 'prema', 'tattva' kahe raye kari' 'vakta' apani pradyumna-misra-saha haya 'srota'. haridasa-dvara nama-mahatmya-prakasa sanatana-dvara bhakti-siddhanta-vilasa. sri-rupa-dvara vrajera prema-rasa-lila ke bujhite pare gambhira caitanyera khela?

To vanquish the false pride of so-called sannyasis and learned scholars, He spread real religious principles, even through a sudra. Lord Caitanya preached about devotional service, ecstatic love, and the Absolute Truth by making Ramananda Raya, a *grhastha* from a low family, the speaker. Then the Lord, an exalted *brahmana sannyasi*, and Pradyumna Misra, the purified *brahmana*, both heard from Ramananda Raya. The Lord exhibited the glories of the holy name of Krsna through Haridasa Thakura, who was born in a Muslim family. Similarly, He exhibited the essence of devotional service through Sanatana Gosvami, who was almost converted to Islam. The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vrndavana through Srila Rupa Gosvami. Considering all this, who can understand the deep plans of Caitanya Mahaprabhu? (Cc. Antya 5.84-87)

4.27

vraje ye vihare purve krsna-balarama koti-surya-candra jini doohara nija-dhama. sei dui jagatere ha-iya sadaya gaudadese purva-saile karila udaya. sri-krsna-caitanya ara prabhu nityananda yanhara prakase sarva jagat ananda. surya-candra hare yaiche saba andhakara vastu prakasiya kare dharmera pracara. ei mata dui bhai jivera ajnana-tamo-nasa kari' kaila tattva-vastu-dana. yanhara prasade ei tamo haya nasa tamo nasa kari' kare tattvera prakasa. surya candra bahirera tamau se vinase bahir-vastu ghata-pata-adi se prakase. dui bhai hrdayera ksali' andhakara dui bhagavata-sange karana saksatkara.

Krsna and Balarama, who formerly appeared in Vrndavana and who were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauda-desa, being compassionate on the fallen state of the world. The appearance of Sri Caitanya and Nityananda has surcharged the world with happiness. As the sun and moon drive away darkness and reveal the nature of everything, these two brothers dissipate the darkness of the living beings ignorance and enlighten them with knowledge of the Absolute Truth.

By the grace of Sri Caitanya and Nityananda, all darkness is removed and the truth is brought to light. The sun and moon dissipate the darkness of the external world and thus reveal material reality, but these two brothers dissipate the darkness of the inner core of the heart, and thus help one to meet the two kinds of *Bhagavatas*. (Cc. Adi 1.85-89,95,97,98)

Sri Gauranga's Example and Precept

hare-krsnety uccaih sphurita-rasano namaganana-krta-granthi-sreni-subhaga-kati-sutrojjvala-karah visalakso dirghargala-yugala-khelancita-bhujah sa caitanyah kim me punarapi drsor yasyati padam

Caitanya Mahaprabhu chants the Hare Krsna mantra in a loud voice. The holy name dances on His tongue as He counts His recitations with His effulgent hands. His eyes are large and His long arms, which bend when He performs His pastimes, reach down to His knees. When will he again be visible before me? (*Stava-mala* 5 Rupa Gosvami)

Gauranga's Principle and Ultimate Goals

4.29

ei vancha yaiche krsna-prakatya-karana asura-samhara anusanga prayojana. ei mata caitanya-krsna purna bhagavan yuga-dharma-pravartana nahe tanra kama. kona karane yabe haila avatare mana yuga-dharma-kala haila se kale milana. dui hetu avatari' lana bhakta-gana apane asvade prema-nama-sanakirtana. sei dvare acandale kirtana sancare nama-prema-malaganthi'paraila samsare. ei-mata bhakta-bhava kari' angikara apani acari' bhakti karila pracara.

Just as Krsna appeared in order to manifest His Vrndavana pastimes and His suppression of demons was incidental in the same way promulgating the *dharma* for the age is an incidental reason for Lord Caitanya's appearance. When He desired to appear for another reason, the time for promulgating the religion of the age also arose. Thus with two intentions, the Lord appeared with His devotees and tasted the nectar of *prema* along with the congregational chanting of the holy name. He spread *sankirtana* even among untouchables.

He wove a wreath of the holy name and *prema* with which He garlanded the entire world. In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself. (Cc. *Adi* 4.36-41)

Sri Gauranga is Like a Lion

4.30

***caitanya-simhera nava-dvipe avatara simha-griva, simha-virya, simhera
huokara sei simha vasuk jivera hrdaya-kandare kalmasa-dvirada naseyanhara
huokare***

Thus the lion-like Caitanya Mahaprabhu has appeared in Navadvipa-dhama. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion. May that lion be seated in the core of the heart of every living being and with His resounding roar, may He drive away their elephantine vices. (Cc. *Adi* 3.30,31)

Sri Gauranga's Eternal Reason for Appearing

4.31

***anarpita-carim cirat karunayavatirnah kalau samarpayitum unnatojjvala-
rasam sva-bhakti-sriyam harih purata-sundara-dyuti-kadamba-
sandipitah sada hrdaya-kandare sphuratu vah saci-nandana***

May that Lord who is known as the son of Srimati Sacidevi be transcendently situated in the inner-most chambers of your heart. Resplendent with the radiance of molten gold He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before the most sublime and radiant spiritual knowledge of the mellow taste of His service.

(Cc. *Adi* 1.4)

Lord Gauranga's Confidential Reason for Appearing

4.32

***sri-radhayah pranaya-mahima kidrso vanayaiva-svadyo yenadbhuta-
madhurima kidrso va madiyah saukhyam casya mad-anubhavatah kidrsam
veti lobhat tad-bhavadyah samajani saci-garbha-sindau harinduh***

Desiring to understand the glory of Srimati Radharani's love, the wonderful qualities in Him that she alone relishes through Her love, and the happiness she feels when she realizes the sweetness of His love, Lord Hari, richly endowed

with Her emotions, appears from the womb of Sacidevi as the moon appears from the ocean. (Cc. *Adi* 1.6)

Internally He has the Mood of Sri Radha, Externally He Preaches the Holy Name

sei radhara bhava lana caitanyavatara yuga-dharma nama-prema kaila paracara

Lord Caitanya appeared with the sentiments of Sri Radha. He preached the dharma of this age, the chanting of the holy name of Krsna, and pure love of Godhead (*krsna-prema*). (Cc. *Adi* 4.220)

The Pastimes of Sri Caitanya are Eternal

4.34

adyapiha caitanya ei saba lila kare ya'ra bhagye thake se dekhaye nirantare

As yet, no one can completely see the opulences of all the pastimes Lord Caitanya performed, because they are without limit in time and space. They are unlimited and eternal. (C.Bhag.Mad. 23.513)

Materialistic and Demonic Persons are Envious of Sri Gauranga

4.35

purve yaiche jarasandha-adi raja-gana veda-dharma kari' kare visnura pujana krsna nahi mane, tate daitya kari' mani caitanya na manile taiche daitya tare jani hena krpamaya caitanya na bhaje yei jana sarvottama ha-ileo tare asure ganana

Formerly, even kings like Jarasandha strictly followed the Vedic rituals, thus worshiping Lord Visnu. One who does not accept Krsna as the Supreme Personality of Godhead is certainly a demon. Similarly, one who does not accept Lord Caitanya as Krsna, the same Supreme Lord, is also considered a demon. One who does not show respect to this merciful Lord, Sri Caitanya Mahaprabhu or does not worship Him, should be considered a demon,

even if that person is very exalted in human society. (Cc. *Adi* 8.8,9,12)

Gauranga is not the Enjoyer of the *Rasa* Dance

4.36

***ei mata capalya karena saba sane sabe strimatra na dekhena drstikane "stri"
hena na prabhu ei avatare***

***sravane o na karila vidita samsare ata eva yata maha-mahima
sakale "gauranga nagara " hena stava nahi bale***

The Lord was apt to indulge in indiscriminate, merciful behavior towards all, except that He never looked at a woman, even by a sidelong glance. It is known to all the world that He did not even allow the name of a woman to enter His ear. Those who are His real devotees, therefore, never address Sri Gauranga as "Gauranga-nagari," or the enjoyer of women. Although all forms of praise are applicable to the Lord, the wise sing only what is in accordance with His nature. (C.*Bhag.* 15.28-31)

The Glories of the Mercy of Gaura-Nitai

4.37

***caitanya-nityanande nahi esaba vicara nama laite prema dena, bahe
asrudhara svatantra isvara prabhu atyanta udara tanre na bhajile kabhu na
haya nistara***

If one only chants with some slight faith the holy names of Lord Caitanya and Lord Nityananda, very quickly he is cleansed of all offenses. Thus, as soon as he chants the Hare Krsna mantra, he feels the ecstasy of love of Godhead.

Sri Caitanya Mahaprabhu, the independent Supreme Personality of Godhead is greatly magnanimous. Unless one worships Him, one can never be liberated.

(Cc. *Adi* 8.31,32)

The Position of Those who Cheat Themselves out of Lord Gauranga's Mercy

4.38

caitanyavatara vahe premamrta-vanya saba jiva preme bhase, prthivi haila dhanya. e-vanyaya ye na bhase, sei jiva chara koti-kalpe kabhu tara nahika nistara

There is now a flood of the eternal nectar of love of God because of the incarnation of Lord Caitanya Mahaprabhu. All living entities are floating in that flood. The entire world is now thankful to the Lord. Whoever does not float in this inundation is most condemned. Such a person cannot be delivered for millions of lifetimes of Lord Brahma. (Cc. Antya 3.254, 255)

4.39

avatara sara, gaura-avatara kena na bhajili ta're

kari' nire vasa, gela na piyasa apana karama phere

kantakera taru ,sada sevili amrta paibara ase prema kalpataru (sri) Gauranga amara tahare bhavili vise saurabhera ase, palasa sunkili, nasate pasila kita iksudanda bhavi' katha cusili kemane paibi mitha hara baliya, galaya parili, samana-kinkara-sapa sitala baliya aguna pohali, paili bajara-tapa

samsara bhajili, (sri) Gauranga bhulili, na sunili sadhura katha iha-para-kala, du'kala khoyali, khaili apana matha

Sri Gauranga is the essence of all *avatars*. Why didn't I worship Him? It is as if I was surrounded by water and dying of thirst but I denied myself a drink. I chewed the thorns on the tree of worldly life and took the blood that flowed through my mouth to be nectar. When I was offered the nectarean fruits of love of Godhead distributed by Lord Gauranga, however, I turned them away, thinking them to be poison. Wishing to smell perfume I sniffed at what I thought was the fragrant flower of material enjoyment. Alas, that flower was odorless like the palasa flower. When I tried to sniff its illusory aroma a bee flew up my nose and stung me. Thinking material life to be as sweet as sugarcane, I tried to taste its nectar. Instead, as I sucked I found it juiceless and dry. In this way, all my attempts at enjoyment proved false.

Admitting defeat, wasted, and worn out, I await the snake of death. Declaring it to be cool and soothing, I have embraced the fire of material life, only to suffer

intense miseries, as if struck by lightning. Worshiping family and material life I forgot Gauranga and didn't listen to the words of the saints. Now, in my final days I realize that I am twice dead, for not only am I casting off this mortal body, but I am dead while living, having wasted my life in material indulgence (*Mahajana-giti*).

Gauranga Appears as His Holy Name and as His Deity

4.40

ara dui janma ei sankirtanarambhe haiba tomara putra ami avilambe

mora arca-murti mata, tumi se dharani jihvarupa tumi mata, namera janani ei dui janma mora sankirtanarambhe dui thani tora putra rahu avilambe

[Lord Caitanya told Saci] Birth after birth you are My mother. Again, in this birth, I have come to begin the *sankirtana* movement, and so I have become your son. My appearance in this world is twofold: I appear as the *arca-murti* and as the holy name. In this way I appear upon the tongue in the form of sound, and as the Deity made from the elements drawn from the earth. In both these forms I am worshiped, and in these two features I have appeared in order to spread the *sankirtana* movement. (*C.Bhag.Mad.* 27.47)

Gauranga's Teachings in a Nutshell.

4.41

aradhyo bhagvan brajesa-tanayas-tad-dhama vrndavanam ramya kacid-upasana vraja-vadhu-vargena ya kalpita srimad-bhagavatam pramanam-amalam prema pumartho mahan sri caitanya mahaprabhur-matam-idam tatradaro nah parah

It is the conclusive opinion of Lord Caitanya that Sri Krsna, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshipable Deity; Vrndavana-dhama which is an expansion of Krsna and is nondifferent from Him is the highest worshipable abode; the gopis are the highest example of the worship of Sri Krsna; Srimad-bhagavatam is the spotless evidence for knowing the absolute truth; *krsna-prema* is the fifth and highest goal of life. These are the teachings of Sri Caitanya in a nutshell.

(Visvanatha Cakravarti Thakura)

Thus ends the Fourth Jewel of the Gaudiya Kanthahara, entitled Gaura-tattva

Nityananda-tattva

Nityananda and Advaita Two Main Branches of the Caitanya Tree

5.1

advaita acarya, nityananda, dui anga dui-jana lana prabhura yata kichu ranga

Nityananda Prabhu and Advaitacarya are the two expansions of Lord Caitanya Mahaprabhu who assist His transcendental pastimes. (Cc. Adi 5.146)

5.2

sankarsanah karana-toya-sayi garbhoda-sayi ca payobdhi-sayi sesas cayasyamsa-kalah sa nitya-nandakhya-ramah saranam mamastu

May Sri Nityananda Prabhu be the object of my constant remembrance. Sankarsana, Mahavisnu, Garbhodaksayi Visnu, and Ksirodaksayi Visnu, as well as Sesa are His expansions and the expansions of His expansions. That same Nityananda Prabhu, is none other than Balarama. (Cc. Adi 1.7)

5.3

mayatite vyapi-vaikuntha-loke purnaisvarye sri-catur-vyuha-madhye rupamyasyodbhati sankarsanakhyam tam sri-nityananda-ramam prapadye

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the *catur-vyuha*. He has full opulences and resides in Vaikunthaloka far beyond the material creation. (Cc. Adi 1.8)

5.4

***maya-bhartajanda-sanghasrayangah sete saksat karanambhodhi-
madhye yasyaikamsah sri-puman adi-devas tam sri-nityananda-ramam
prapadye***

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana ocean, is the original Purusa, the master of the illusory energy and the shelter of all the universes. (Cc. *Adi* 1.9)

5.5

***yasyamsamsah srila-garbhoda-sayi yan-nabhy-abjam loka-sanghata-
nalam loka-srastuh sutika-dhama dhatus tam sri-nityananda-ramam prapadye***

I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodaksayi Visnu. From the navel of Garbhodaksayi Visnu sprouts the lotus stem that is the birthplace of Brahma, the engineer of the Universe. The stem of that lotus is the resting place of the multitude of planets. (Cc. *Adi* 1.10)

5.6

***yasyamsamsamsah paratmakhilanam posta visnur bhati dugdhabdhi-
sayi ksauni-bharta yat-kala so 'py anantas tam sri-nityananda-ramam
prapadye***

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universe. Sesa Naga is His further sub-part. (Cc. *Adi* 1.11)

Baladeva is the Original Sankarsana

5.7

***sri-balarama gosani mula-sankarsana panca-rupa dhari' karena krsnera
sevana apane karena krsna-lilara sahaya srsti-lila-karya kare dhari' cari kaya***

Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Krsna. He helps in the pastimes of Lord Krsna, and He does the work of

creation in four other forms. (Cc. *Adi* 5.8,9)

Balarama and Nityananda are non Different

5.8

prema-pracarana ara pasanda-dalana dui-karye avadhuta karena bhramana

For two purposes to spread the cult of bhakti and to defeat and subdue the atheists Lord Nityananda, the most dedicated devotee of the Lord, moved throughout the country. (Cc. *Antya* 3.149)

The Glories of Nityananda Prabhu

5.9

jagat mataya nitai premera malasate palaya durdanta kali padiya vibhrate ki sukhe bhasila jiva gauracandera nate dekhiya suniya pasandira buk phate

[All glories to Nityananda Prabhu!] Maddened by ecstatic love of Godhead, he overwhelmed the universe with ecstasy. He slapped his hands together like a warrior who is about to attack, and upon seeing this, the wicked Kali fled in terror, fearing for his life. All souls were drowned in happiness because of the dancing of Sri Gauranga [and Nityananda]. Seeing such dancing, or even hearing of it, melts the hearts even of great atheists. (*Gitavali, Nagara-kirtana*, 8)

5.10

jaya jaya nityananda, nityananda-rama yanhara krpate painu vrndavana-dhama jaya jaya nityananda, jaya krpa-maya yanha haite painu rupa-sanatanasraya yanha haite painu raghunatha-mahasaya yanha haite painu sri-svarupa-asraya sanatana-krpaya painu bhaktira siddhanta sri-rupa-krpaya painu bhakti-rasa-pranta jaya jaya nityananda-caranaravinda yanha haite painu sri-radha-govinda

All glory, all glory to Lord Nityananda Balarama, by whose mercy I have attained shelter in the transcendental abode of Vrndavana. All glory, all glory to the merciful Lord Nityananda, by whose mercy I have attained shelter of Sri Rupa and Sanatana. By His mercy, I have attained the shelter of the great Sri

Raghunatha dasa Gosvami, and by His mercy I have found the refuge of Sri Svarupa Damodara. By the mercy of Sanatana Gosvami I have learned the final conclusions of devotional service, and by the grace of Sri Rupa Gosvami I have tasted the highest nectar of devotional service.

All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Sri Radha-Govinda. (Cc. Adi. 5.200-204)

Nityananda is the Savior of the Most Fallen

5.11

*jagai madhai haite muni se papistha purisera kita haite muni se
laghistha mora nama suneyei tara punya ksaya mora nama laya yei tara papa
haya emana nirghrta more keba krpa kare eka nityananda vinu jagat
bhitare preme matta nityananda krpa-avatara uttama, adhama, kichu na kare
vicara ye age padaye, tare karaye nistara ataeva nistarila mo-hena duracara*

I am more sinful than Jagai and Madhai and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities. Whoever utters my name becomes sinful. Who in this world but Nityananda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me. (Cc. Adi 5.205-209)

Freedom from Anarthas and the Desire for Bhakti is Strengthened by the Mercy of Nitai

5.12

samsarera para hai' bhaktira sagare ye dubibe se bhajuk nitai-candere

One who would cross over the ocean of material existence and swim in the bhakti ocean should worship the lotus feet of Nityananda.

(Cb. Adi 1.77)

Nityananda is the Foremost Preacher

5.13

***caitanyera adi-bhakta nityananda-raya caitanyera yaso vaise yanhara
jihvaya aharnisa caitanyera katha prabhu kaya tan're bhajile se caitanye
bhakti haya***

Lord Caitanya's first and foremost devotee is Nityananda Raya. The glories of Lord Caitanya are always on his tongue. Day and night Lord Nityananda speaks only of Lord Caitanya. Whoever worships Him is a real devotee of Sri Caitanya. (C.Bhag. Adi 9.217-218)

Nityananda mad About Serving Sri Caitanya

5.14

nityananda avadhuta sabate agala caitanyera dasya-preme ha-ila pagala

Nityananda, the wandering mendicant, is the foremost of all the servants of Lord Caitanya. He is like the gateway through which all service to Lord Caitanya must pass. He became mad in the ecstasy of service to Lord Caitanya. (Cc. Adi 6.48)

Those who Have no Faith that Gaura and Nitai are Inseparable are Offenders and Atheists

5.15

***dui bhai eka-tanu samana-prakasa nityananda na mana, tomara habe sarva-
nasa ekete visvasa, anye na kara sammana "ardha-kukkuti-nyaya" tomara
pramana***

These two brothers (Gaura and Nitai) are like one body; they are identical manifestations. If you do not believe in Lord Nityananda, you will down. If you have faith in one, but disrespect the other, your logic is like the logic of accepting half a hen. (Cc. Adi 5.175,176)

Faith in Gaura Without Nitai, or Nitai Without Gaura, is Flickering Faith and in Opposition to Pure Devotional Service

5.16

kimva, dooha na manina hao ta' pasanda eke mani' are na mani, ei-mata bhanda

It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other. (Cc. Adi 5.177)

Thus ends the Fifth Jewel of *Gaudiya Kanthahara*, entitled *Nityananda-tattva*.

Advaita-tattva

The Truth About Advaita Prabhu

6.1

maha-visnur jagat-karta mayayayah srjaty adah tasyavatara evayam advaitacarya-isvarah

Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya. (Cc. Adi 6.4)

6.2

advaitam harinadvaitad acaryam bhakti-samsanat bhaktavataram isam tam advaitacaryam asraye

Because He is nondifferent from Hari, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him. (Cc. Adi 1.13)

Mahavisnu is the Efficient Cause and Advaita is the Material Cause of Mundane Creation

6.3

apane purusa visvera 'nimitta'-karana advaita-rupe 'upadana' hana narayana 'nimittamse' kare teoho mayate iksana 'upadana' advaita karena

brahmanda-srjana

Lord Visnu is the efficient cause (*nimitta*) of the material world, and Narayana, in the form of Sri Advaita, is the material cause (*upadana*). Lord Visnu, in His efficient aspect glances over the material energy, and Sri as the material cause, creates the material world. (Cc. Adi 6.16,17)

Advaita is Sadasiva

6.4

bhaktavatara acaryo 'dvaita yah sri sadasivah

He who was Sri Sadasiva is the bhakta-avatara, Sri Advaita Prabhu. (*Gaura-Ganoddesadipika*, 11)

The Meaning of the Name Advaita

6.5

maha-visnura amsa advaita guna-dhama isvare abheda, teni 'advaita'purna nama

Sri Advaita, who is the reservoir of virtues, is the main limb of Mahavisnu. His full name is Advaita, for He is identical in all respects the Lord. (Cc. Adi 6.26)

Advaita Acarya is a Preacher of *Krsna-bhakti*

6.6

jiva nistarila krsna-bhakti kari' dana gita-bhagavate kaila bhaktira vyakhyana

He delivered all living beings by offering the gift of krsna-bhakti. He explained Bhagavad-gita and Srimad-bhagavatam in the light of devotional service. (Cc. Adi 6.28)

He is the Avatara of Mahavisnu and a Devotee of Lord Caitanya

6.7

advaita-acarya-gosani saksat isvara prabhu guru kari' mane, tinho ta' kinkara

Lord Advaita Acarya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Acarya is a servant of the Lord. (Cc. Adi. 5.147)

Advaita and Nityananda are Servants of Lord Caitanya

6.8

eka mahaprabhu, ara prabhu duijana dui prabhu sebe mahaprabhura carana

There is one "Mahaprabhu" and two *prabhus*. The two *prabhus* serve the lotus feet of Mahaprabhu. (Cc. Adi 7.14)

Two Branches Among the Followers of Advaita

6.9

advaitanghry-abja-bhrogams tan sarasara-bhrto 'khilan hitva 'saran sara-bhrto naumi caitanya jivanan

The followers of Sri Advaita were of two kinds. Some were real followers (*saragrahi*) and the others were false (*asaragrahi*). Rejecting the false followers, I offer my respectful obeisances to the real followers of Sri Advaita Acarya, whose life and soul was Caitanya Mahaprabhu. (Cc. Adi 12.1)

The Saragrahi Followers of Advaita are Devotees of Gauranga

6.10

prathame ta' eka-mata acaryeragana pache dui-mata haila daivera karana keha ta' acarya ajnaya, keha ta' svatantra sva-mata kalpana kare daiva-paratantra acaryera mata yei, sei mata sara tanra ajna langhi' cale, sei ta' asara

At first all the followers of Advaita Acarya shared a single opinion, but later

they followed two opinions as ordained by providence. Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of *daivi-maya*. The opinion of the acarya is essential. Anyone who disregards his order is useless (*asara-grahi*). (Cc. Adi. 12.8-10).

The Useless Followers of Advaita Acarya Were cut off From Gauranga's Mercy

6.11

***ihara madhye mali pache kona sakha-gana na mane caitanya-mali durdaiva
karana srjaila, jiyaila, tanre na manila krtaghna ha-ila, tanre skandha
kruddha ha-ila kruddha hana skandha tare jala na sancare jalabhava krsa
sakha sukaiya mare***

After the disappearance of Lord Caitanya, the gardener of the tree of love of Godhead, some of the sub-branches of the Advaita branch, for unfortunate reasons, deviated from His path. Some branches did not accept the trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the trunk was angry at them. Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died. (Cc. Adi 12.67-69)

Thus ends the Sixth Jewel of *Gaudiya Kanthahara*, entitled *Advaita-tattva*.

Krsna-tattva

The one Absolute Truth is Realized in Three Different Ways

7.1

***vadanti tat tattva-vidas tattvamyaj jnanam advayam brahmeti paramatmeti
bhagavan iti sabdyate***

Great seers of the truth, who understand the nature of the Absolute Truth, describe that non-dual truth in three ways as Brahman, Paramatma, and Bhagavan. (Bhag. 1.2.11)

7.2

***advaya-jnana tattva-vastu krsnera svarupa brahma, atma, bhagavan tina tanra
rupa***

Krsna is the one Absolute Truth which is conceived of in three ways, as Brahman, Paramatma, and Bhagavan. (Cc. Adi. 2.65)

Bhagavan Realization is Complete, Paramatma and Brahman are Partial

7.3

bhakti-yoge bhakta paya yanhara darsana surya yena savigraha dekhe deva-gana jnana-yoga-marge tanre bhajeyei saba brahma-atma-rupe tanre kare anubhava

Through devotional service devotees can realize or see that Personality of Godhead, just as the denizens of heaven see the personality of the sun. Those on the paths of knowledge and yoga worship only Him. They perceive Him as the impersonal Brahman and localized Paramatma. (Cc. Adi 2.25,26)

The Conclusion of the Sruti About Brahman

7.4

***na tatra suryo bhati candra-tarakam nema vidyuto bhanti kuto
'yamagni tameva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati***

In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of lamps. All of them get their power of illumination from the Lord's effulgence alone. In fact the whole universe exists only because of His existence. (Katha Upanisad 2.2.15)

7.5

***hiranmayena patrena satyasyapihitam mukham tat tvam pusann-apavrnnu
satya-dharmaya drstaye***

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that effulgent covering and show Yourself to Your pure devotee. (Isopanisd 15)

7.6

***pusann akaryeyama surya prajapatya vyuha-rasmin samuha tejo yat te rupam
kalyanatamam tat te pasyami yo 'sav asau purusah so 'ham asmi***

O my Lord! O primeval philosopher, maintainer of the universe. O regulating principle, destination of the pure devotees, well-wisher of mankind please remove the effulgence of Your transcendental rays, so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I. (Isopanisad 16)

The Conclusion of *Brahma-samhita*

7.7

yasya prabha prabhavato jagad-anda-koti-kotisv asesa-vasudhadi vibhuti-bhinnam tad brahma niskalam anantam asesa-bhutam govindam adi-purusam tam aham bhajami

I worship Govinda, the primeval Lord, whose effulgence is the source of the non-differentiated Brahman which is mentioned in the *Upanisads*, and which, being differentiated from the infinity of glories of the mundane universe, appears as the indivisible, infinite, and limitless truth. Millions and millions of universes emanate from that Brahman effulgence, which is infinite, causeless, and unlimited. That Brahman effulgence is simply the light emanating from the brilliant form of the Supreme Lord Govinda. (*Brahma-samhita* 5.40)

The Conclusion of *Bhagavad-gita*

brahmano hi pratisthaham amrtasyavyayasya ca sasvatasya ca dharmasya sukhasyaikantikasya ca

I am the basis of the impersonal Brahman, which is immortal, imperishable, and eternal, and is the constitutional position of ultimate happiness. (*Bhagavad-gita* 14.27)

The Conclusion of the Gosvamis

7.9

yasya brahmeti samjnam kvacidapi nigameyati cin-matrasatta-pyamso yasyamsakaih svairvibhavati vasayanneva mayam pumams ca ekamyasyaiva rupam vilasati paramvyomni narayanakhyam sa sri krsno vidhattam

svayamiha bhagavan prema-tat-pada-bhajam

Sri Krsna is the Supreme Personality of Godhead. He appears in Vaikuntha in the form of Narayana. He expands as the Purusavataras, who control the material world. He is Himself the Supreme Spiritual Truth designated by the word "Brahman" in the Vedas and Upanisads. May that Lord Krsna grant pure love for Him to those engaged in devotional service to His lotus feet (*Tattva-sandarbha* 8)

7.10

brahma anga-kanti tanra, nirvisesa prakase suryayena carma-cakse jyotirmaya bhase

The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Krsna's personal bodily effulgence. It is exactly like the sun: When the sun is seen by ordinary eyes, it appears to only consist of effulgence. Similarly, when we view divinity through ordinary eyes, we are unable to penetrate its effulgence to see the beautiful form of Krsna within. Rather we are blinded by the powerful rays of impersonal Brahman. (Cc. *Madhya* 20.159)

7.11

tanhara angera sudha kirana-mandala upanisat kahe tanre brahma sunirmala

What the *Upanisads* call the impersonal Brahman is but the realm of the glowing effulgence of the Supreme Person. (Cc. *Adi*. 2.12)

Nirvisesa Means Krsna has no Material Qualities

7.12

tanre 'nirvisesa'kahi, cic-chakti na mani ardha-svarupa na manile purnata haya hani

When one speaks of the Supreme as impersonal, one denies His spiritual potencies. Logically, if you accept only half the truth, you cannot understand the whole. (Cc. *Adi* 7.140)

7.13

vyanjite bhagavat-tattve brahma ca vyajyate svayam

When the knowledge about Bhagavan is revealed, Brahman automatically becomes known. (*Bhagavat-sandarbha* 7)

Yogis Worship the Supersoul

7.14

isvarah sarva-bhutanam hrd-dese 'rjuna tisthati bhramayan sarva-bhutani yantrarudhani mayaya

The Supreme Lord is situated in every one's heart, O Arjuna, and is directing the wanderings of all living entities who are seated as on a machine made of material energy. (*Bhagavad-gita* 18.61)

7.15

atha va bahunaitena kim jnatena tavarjuna vistabhyaham idam krtsnam ekamsena sthito jagat

What need is there, O Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe. (*Bhagavad-gita* 10.42)

7.16

mayadhyaksena prakrtih suyate sa-caracaram hetunanena kaunteya jagad viparivartate

Material nature, which is one of My energies, is working under My direction, O son of Kunti, and produces all moving and non-moving beings. Under its rule, this manifestation is created and annihilated again and again. (*Bhagavad-gita* 9.10)

aham hi sarva-yajnanam bhokta ca prabhur eva ca na tu mam abhijananti tattvenatas cyavanti te

I am the only enjoyer and master of all sacrifices. Those who do not recognize My true transcendental position fall down. (*Bhagavad-gita* 9.24)

Paramatma is an Ekamsa Expansion of the Supreme Lord

7.18

paramatma yeoho, tenho krsnera eka amsa atmara 'atma' haya krsna sarva-avatamsa

Paramatma is the partially complete portion (*ekamsa*) of the Supreme Personality of Godhead. Krsna is the original source of all living entities, and is the source of Paramatma. (*Cc. Mad.* 20.161)

7.19

kecit sva-dehantar-hridayavakase pradesa-matram purusam vasantam catur-bhujam kanja-rathanga-sankha-gada-dharam dharanaya smaranti

Others conceive of the Personality of Godhead residing within the body in the region of the heart, and measuring only eight inches, with four hands holding lotus, wheel, conch, and club. (*Bhag.* 2.2.8)

The Supreme Truth has Three Potencies Sandhini (existence), Samvit (consciousness) and Hladini (ecstasy)

7.20

na tasya karyam karanansca vidyate na tat samas cabhyadhikas ca drsyate parasya saktir-vividhaiva sruyate svabhaviki jnana-bala-kriya ca

He does not have a bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge. His senses are all transcendental. Nothing is greater than Him or equal to Him. His potencies are multifarious, such as cognitive, will and active potency. (*Svetasvatara Upanisad* 6.8)

Visnu is the Supreme Truth

om tad visno paramam padam sada pasyanti surayah diviva caksur-atatam tad

vipraso vipanyavo jagrvamsah samindhate visnor yat paramam padam

The supreme abode of Lord Visnu, or the lotus feet of Lord Visnu, is spread all around like the sunlight in the sky. Great demigods and saintly persons always see that supreme abode, recognizing Him as the highest truth. Spiritually awake souls learned in transcendental understanding glorify the Lord and make that abode more brilliant. (*Rg Veda* 1.22.20,21)

Krsna is the Supreme

7.22

advaya-jnana-tattva krsna svayam bhagavan 'svarupa-sakti' rupe tanra haya avasthana

Krsna is the non-dual Absolute Truth, the Supreme Personality Godhead. Although He is one, He maintains different personal expansions and energies for His divine pastimes. (*Cc. Madhya* 22.7)

Krsna is the Independent Supreme Person

7.23

janmady asyayato 'nvayad itaratas carthesv abhijnah svarat tene brahma hrda ya adi-kavaye muhyanti yat surayah tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa dhamna svena sada nirasta-kuhakam satyam param dhimahi

Lord Sri Krsna is the Absolute Truth, the primeval cause of all causes of the creation, sustenance, and destruction of the universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It was He who imparted Vedic knowledge to the heart of Brahma, the original living being. By Him even the great sages and demigods are placed into illusion as one is bewildered by the illusory representations of water seen on fire or land seen on water.

Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of material nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendent abode which is forever free of illusion. I meditate upon Him,

for He is the Absolute Truth. (*Bhag.* 1.1.1.)

Krsna is the Ultimate Goal of all Vedic Literature

7.24

sarvasya caham hr̥di sannivisto mattah smrtir jñanam apohanam ca vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham

I am seated in every one's heart. From Me comes remembrance, -and forgetfulness. By all the Vedas I am to be known. Indeed, I am the compiler of Vedanta, and I am the knower of the (*Bhagavad-gita* 15.15)

7.25

ete cāmsa-kalāḥ pumsaḥ kṛsnas tu bhagavan svayam indrari-vyakulam lokam mṛdayanti yugeyuge

All these incarnations are either plenary portions or portions of plenary portions of the Supreme Lord, but Lord Sri Kṛṣṇa is the Supreme Personality of Godhead. All the other incarnations appear whenever there is a disturbance created by the enemies of Indra. (*Bhag.* 1.3.28)

7.26

īśvarah paramah kṛṣṇah sac-cid-ananda-vigrahaḥ anadir adir govindah sarva-kāraṇa-kāraṇam

Kṛṣṇa, who is known as Govinda, is the Supreme Personality of Godhead. He has a transcendental form of eternal bliss and knowledge. He is the origin of all and the cause of all causes. (*Brahma-saṁhita* 5.1)

7.27

parama īśvara kṛṣṇa svayam bhagavan sarva-avatari, sarva-kāraṇa-pradhana ananta vaikuntha, ara ananta avatara ananta brahmanḍa iha, sabara adhara sac-cid-ananda-tanu, vrajendra-nandana sarvaisvarya, sarvasakti sarvarasa-pūrṇa

The supreme controller is Kṛṣṇa, the original Bhagavan. He is the Supreme

Personality of Godhead, the fountainhead of all incarnations and the cause of material creation. He is the source of the innumerable Vaikuntha planets as well as innumerable incarnations. In the material world there are innumerable universes, and Krsna is the Supreme resting place for all of them. The transcendental body of Krsna is eternal, full of bliss and knowledge. He is the son of Nanda Maharaja. He is full of all opulences and potencies, as well as all spiritual mellows. (Cc. *Madhya* 8.134-136)

The Meaning of Bhagavan

7.28

aisvaryasya samagrasya viryasya yasasah sriyah jnana-vairagyayos caiva san nam bhaga itingana

One who is complete in the six opulences of wealth, power, fame, beauty, knowledge, and renunciation is known as Bhagavan. (*Visnu-Purana* 6.5.74)

7.29

yanra bhagavatta haite anyera bhagavatta 'svayam-bhagavan'-sabdera tahatei satta

Only that Lord who is the source of all other divinities is eligible to be designated as *svayam bhagavan*. (Cc. *Adi* 2.88)

Krsna is the Supreme Master, the Supreme Enjoyer, and the Independent Lord

7.30

anera ki katha, baladeva mahasaya yanra bhava suddha-sakhya-vatsalyadi-maya teoho apanake karena dasa-bhavana krsna-dasa-bhava vinu ache kona jana sahasra-vadane yeoho sesa-sankarsana dasa deha dhari' kare krsnera sevana ananta brahmande rudra sadasivera amsa gunavatara teoho, sarva-deva-avatamsa teoho karena krsnera dasya-pratyasa nirantara kahe siva, 'muni krsna-dasa' krsna-preme unmatta, vihvala digambara krsna-guna-lila gaya, nace nirantara pita-mata-guru-sakha-bhava kene naya krsna-premera sva-bhave dasya-bhava se karaya eka krsna sarva-sevya, jagat-isvara ara yata

saba, tanra sevakanucara sei krsna avatirna caitanya-isvara ataeva ara saba, tanhara kinkara keha mane, keha na mane, saba tanra dasa ye na mane, tara haya sei pape nasa

Not to speak of others, even Lord Baladeva is full of emotion like pure friendship and paternal love towards Sri Krsna. He also considers Himself a servant of Sri Krsna. Indeed, who is there who does not consider himself a servant of Krsna. The thousand-mouthed Sesa Himself serves Krsna by assuming ten forms. Rudra, who is an expansion of Sadasiva, and who appears in unlimited universes is also a *guna-avatara* and is the crown jewel of all the demigods in the endless universes, but he also desires only to serve Sri Krsna. He always says, "I am Krsna dasa, a servant of Krsna." He becomes overwhelmed and dances naked while continuously singing about Krsna's qualities and pastimes. All different transcendental emotions that are directed towards Krsna, be they those of father, mother, guru, or friend, are imbued with the sentiments of service towards the Lord. That is the nature of *krsna-prema*.

Sri Krsna, the only lord and master of the universe, is worthy of being served by everyone. Everyone is merely a servant of His servants. That same Sri Krsna has now descended as Lord Caitanya Mahaprabhu, the Supreme Personality of Godhead. Everyone therefore is also a servant of Caitanya Mahaprabhu. Some accept Him, whereas others do not, but in any case, everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities. (Cc. Adi 6.76-85)

Krsna is the Cause of all Causes

7.31

tenaiva hetu-bhutale vayam jata mahesvari karanam sarva-bhutanam sa ekah paramesvarah

[Siva said to Parvati] O Mahesvari, controller of the world, we have taken birth as instruments to serve the will of the Supreme Person. He alone is the Paramesvara, the Supreme Controller, the master of everyone, and the ultimate cause of all living beings. (*Skanda Purana*)

Krsna is the Supreme Shelter of Everything

7.32

***dasame dasamam laksyam-asritasraya-vigraham sri krsnakhyam param
dhama jagad-dhama namami-tat***

The tenth canto of *Srimad-bhagavatam* describes the ten items which is the shelter of all the sheltered beings. His is called Lord Krsna and is the ultimate shelter of both the material and spiritual worlds. I offer my humble obeisances unto Him. (Bhag. 10.1.1. *Bhavartha-Dipika*)

Krsna is the Original Person

7.33

***avatara saba purusera kala, amsa svayam-bhagavan krsna sarva-
avatamsa krsna eka sarvasraya, krsna sarva-dhama krsnera sarire sarva-
visvera visrama svayam bhagavan krsna, krsna sarvasraya parama isvara
krsna sarva-sastre kaya***

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the *purusavataras*, but the primeval Lord is Sri Krsna. He is the Supreme Personality of Godhead, the fountainhead of all incarnations. He is the shelter and abode of everything all the universes rest in His body. Thus Sri Krsna is the primeval Lord, the source of all other expansions. This is proclaimed in all the revealed scriptures.

(Cc. *Adi.* 2.70,94,106)

On the Basis of *Rasa*, Krsna is Superior to Narayana

7.34

***siddhanta-tas-tva-bhede 'pi srisa-krsna-svarupayoh rasenot-krsyate krsna-
rupamesa rasasthitih***

Although Narayana and Sri Krsna are one and the same, on the basis of the fact that Sri Krsna exhibits the super excellence of conjugal mellow, He is considered superior. In Him alone do all *rasas* find their final and absolute expression. (*Bhakti-Rasamrta Sindhu*, *Purva-vibhaga*, 2.59)

Narayana is the Opulent Pastime Expansion of Krsna

7.35

***narayanas tvam na hi sarva-dehinam atmasy adhisakhila-loka-saksi narayano
'ogam nara-bhu-jalayanat tac capi satyam na tavaiva maya***

O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father; Narayana?

Narayana refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of *maya*. (Bhag. 10.14.14)

7.36

***harimtvkam tattvam viddhi-siva-suresa-pranamitah yadevedam brahma
praktirahitam tattanumahah paratma tasyamso jagadanugato
visvajanakah sa vai radha-kanto nava-jalada-kantiscidudayah***

Brahma, Siva, and Indra offer their obeisances to Sri Hari as the only Supreme Truth. The undifferentiated Brahman effulgence is simply the emanation from His holy body. The creator, maintainer, and Supersoul of the material universe are only expansions from Him. That Lord whose complexion is the color of a rain cloud, who sports in transcendental pastimes in his original form as the lover of Sri Radha is known as Sri Krsna and He is the Absolute Truth (*Dasa-mula Siksa*)

The Demigods Recognize Krsna as Supreme

7.37

***athapi yat-pada-nakhavasrstam jagad virincopahrta-rhanambhah sesam
punaty anyatamo mukundat ko nama loke bhagavat-padarthah***

Who could be worthy of the name "Supreme Personality of Godhead" but Sri Krsna? Brahma, the creator of the universe, collected the water emanating from the nails of Krsna's lotus feet to give to Siva as a worshipful welcome. This very

water, the Ganges, is purifying the whole universe including Lord Siva. (*Bhag.* 1.18.21)

7.38

***yac-chauca-nihsrta-sarit-pravarodakena tirthena murdhny adhikrtena sivah
sivo 'bhut dhyatur manah-samala-saila-nisrsta-vajram dhyayec ciram
bhagavatas caranaravindam***

The blessed Lord Siva is all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's lotus feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time. (*Bhag.* 3.28.22)

7.39

suta uvaca

***yam brahma varunendra-rudra-marutah stunvanti divyaih stavair vedaih
sanga-pada-kramopanisadair gayantiyam sama-gah dhyanaavasthita-tad-
gatena manasa pasyantiyamyogino yasyantam na viduh surasura-gana devaya
tasmai namah***

I offer my obeisances unto Sri Krsna, the Supreme Personality of Godhead. Brahma, Rudra, Indra, Varuna and all the other demigods glorify Him by chanting transcendental hymns and reciting the Vedas and Upanisads. He is the Supreme Person of whom the chanters of the Sama Veda always sing. The perfected yogis see Him within their minds after fixing themselves in trance and absorbing themselves within him. His limit can never be found by any demigod or demon. (*Bhag.* 12.13.1)

7.40

***asankhya brahmara gana aila tata-ksane dasa-bisa-sata-sahasra-ayuta-laksa-
vadana koty-arbuda mukha karo, nayaya ganana rudra-gana aila laksa koti-
vadana indra-gana aila laksa koti-nayana dekhi' caturmukha brahma
phanpara ha-ila hasti-gana-madhyeyena sasaka rahila asi' saba brahma
krsna-pada-pitha-age dandavat karite mukuta pada-pithe lage krsnera
acintya-sakti lakhite keha nare yata brahma, tata murti eka-i sarire pada-pita-***

***mukutagra-sanghatte uthe dhvani pada-pithe stuti kare mukuta hena
jani' yoda-hate brahma-rudradi karaye stavana "bada krpa karila prabhu,
dekhaila carana bhagya, morebolaila 'dasa'angikari' kon ajna haya, taha kari
sire dhari' "***

The countless Brahmas had different numbers of heads. Some had ten, some twenty, some one hundred, some one thousand, some ten thousand, some one hundred thousand, some ten million, others one hundred million. No one could count the number of heads they had. Many Sivas with many heads also arrived there. Some of them had heads numbering one hundred thousand and ten million. Many Indras also arrived with millions of eyes all over their bodies. When the four-headed Brahma of this universe saw all these opulences of Krsna, he became very bewildered and considered himself a rabbit among many elephants. All the Brahmas who came to see Krsna offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet. No one can estimate the inconceivable potency of Krsna. All the Brahmas who were there were resting in the one body of Krsna. When all their helmets struck together at the lotus feet of Krsna, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Krsna's lotus feet. With folded hands Brahmas and Sivas began offering prayers unto Lord Krsna saying, "O Lord, You have shown me great favor. I have been able to see Your lotus feet "All of them said, "It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what is Your order, so that I may carry it on my heads." (Cc. Madhya 21.66-74)

This World is Maintained by an Expansion of an Expansion of an Expansion of Krsna

7.41

***yasyamsamsamsa-bhagena visvotpatti-layodayah bhavanti kila visvatmams
tam tvadyaham gatim gata***

O Krsna, You are the soul of the universe. You bring about the creation, sustenance, and dissolution of the universe by Your minutest part. I offer my respectful obeisances unto You and surrender myself before You. (Bhag. 10.85.31)

The Form of Krsna is as Lord of Vrndavana, With two Hands Holding the

Flute

7.42

***krsno 'nyoyadu sambhutoyah purnah so 'styatah parah vrndavanam
parityajya sa kvacit naiva gacchati***

The Krsna known as Yadu-kumara is Vasudeva Krsna; He is different from the Krsna who is the son of Nanda Maharaja. Yadu-kumara manifests His pastimes in the cities of Dvaraka and Mathura, but Krsna never leaves Vrndavana. (*Laghu-bhagavatamrta, Purva-khanda 165*)

7.43

***dvibhujah sarvada so 'tra na kadacit caturbhujah gopyaikayayutas tatra
parikridati nityada***

That original Personality of Godhead, Krsna, always manifests two arms. He never manifests four arms; He is always at the right hand side of the foremost gopi, Srimati Radharani. (*Laghu-Bhagavatamrta, Purva-khanda 165*)

The Real Form of Krsna

7.44

***krsnera svarupa-vicara suna, sanatana advaya-jnana-tattva, vraje vrajendra-
nandana sarva-adi, sarva-amsi, kisora-sekhara cid-ananda-deha, sarvasraya,
sarvesvara svayam bhagavan krsna, 'govinda'para nama sarvaisvarya-
purnayanra goloka nitya-dhama***

[Caitanya Mahaprabhu said] O Sanatana, please hear about the eternal form of Lord Krsna; He is the Absolute Truth, devoid of duality, but present in Vrndavana as the son of Nanda Maharaja. Krsna is the original source and sum total of everything. He appears as the Supreme Youth. His body is composed of spiritual bliss. He is the shelter of everything and the master of everything. The *svayam bhagavan* is Sri Krsna, His supreme name is Govinda, He is full in all opulence, and His eternal abode is Goloka Vrndavana. (*Cc. Madhya 20.152-153,155*)

The Vedas Speak of the Pastimes of the Supreme Lord

7.45

***apasyam gopamani-padyamanama ca para ca pathibhis carantam sa sadhricih
sa visucirvasan avarivarti-bhuvanesvantah***

I saw a gopala before me, but could not understand if He came from nearby or from far away. He wanders from place to place at different times, adopting different modes of dress. In this way He comes again and again to establish and withdraw His transcendental pastimes within this material world. (*Rg Veda Mandala, 22, Anuvaka, 164 Sukta, 31 Rk*)

By serving Krsna the Universe is Satisfied

7.46

***yatha taror mula-nisecanena trpyanti tat-skandha-
bhujopasakhah pranopaharac ca yathendriyanam tathaiva sarvarhanam
acyutejya***

By pouring water on the root of a tree, all the leaves and branches are automatically nourished. In the same way, by offering service to the lotus feet of Visnu, all other purposes are satisfied. Just as by offering food to the stomach, all the limbs of the body are satisfied, similarly, by offering service to Krsna the entire universe is satisfied. (Bhag. 4.31.14)

The Demigods are Never Envious of Krsna

7.47

***harir eva sadaradhyah sarvadevesvaresvarah itare brahma-rudradya
navajneyah kadacana***

Sri Hari alone should be worshiped as the supreme master of the universe. Brahma, Siva and all the demigods never violate this principle at any time. (*Padma Purana*)

7.48

***aham sarvasya prabhavo mattah sarvam pravartate iti matva bhajante mam
budha bhava-samanvitah***

I am the origin of everything. From Me everything emanates. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts. (*Bhagavad-gita* 10.8)

Krsna Appears in Three Categories of Forms *Svayam-rupa*, *Tadekatma-rupa* and *Avesa-rupa*

7.49

***svayam-rupa, tad-ekatma-rupa, avesa nama prathamei tina-rupe rahena
bhagavan***

That Supreme Personality of Godhead. Krsna appears in His selfsame form as *svayam-rupa*, in His first expansion as *tad-ekatma-rupa*, and in His empowered manifestations, known as *avesa*. (*Cc. Madhya* 20.165)

The two Divisions of *Svayam-rupa*

7.50

***'svayam-rupa' 'svayam-prakasa' dui rupe sphurti svayam-rupe eka 'krsna'
vrajegopa-murti***

Krsna reveals Himself in two forms, as *svayam-rupa*, (His own form) and *svayam-prakasa* (His own manifestation). *Svayam-rupa* is Krsna Himself in Vrndavana, in the figure of a cowherd boy. (*Cc. Madhya* 20.166)

Two Divisions of *Svayam-rupa* *Prabhava* and *Vaibhava*

7.51

***'prabhava-vaibhava' '-rupe dvividha prakase eka-vapu bahu rupa yaiche haila
rase***

An example of *prabhava-prakasa* is when the Lord accepts two or more identical forms for the sake of enjoying His pastimes, just as He accepted many

identical forms during the *rasa-lila*. (Cc. Madhya 20.167)

***Prabhava-vilasa* Expanding Many Forms to Marry Thousands of Queens**

7.52

mahisi-vivahe haila bahu-vidha murti 'prabhava prakasa' ei sastra-parasiddhi

In order to marry 16,108 queens, Krsna accepted 16,108 forms. These forms are known as *prabhava-vilasa*, and the scriptures have declared they are all transcendently perfect. (Cc. Madhya 20.168)

Vaibhava-prakasa

7.53

sei vapu, sei akrti prthakyadi bhasa bhavavesa-bhede nama 'vaibhava-prakase'

If a form is differently manifested, according to different emotional features, it is called *vaibhava-prakasa*. (Cc. Madhya 20.171)

Examples of *Vaibhava prakasa*

7.54

vaibhava-prakasa krsnera sri-balarama varna-matra-bheda, saba krsnera samana vaibhava-prakasa yaiche devaki-tanuja dvibhuja-svarupa kabhu, kabhu haya caturbhuja

The first manifestation of the *vaibhava* feature of Krsna, known as *vaibhava-prakasa*, is Sri Balarama. Balarama and Krsna have different bodily colors, otherwise Balarama is equal to Krsna in all respects. Another example of *vaibhava-prakasa* is the son of Devaki. He sometimes has two hands and sometimes has four hands. (Cc. Madhya 20.174,175)

The Four-handed Vasudeva is *Prabhava-vilasa*

7.55

ye-kale dvibhuja, nama vaibhava-prakasa caturbhuja haile, nama prabhava-prakasa svayam-rupera gopa-vesa, gopa-abhimana vasudevera ksatriya-vesa, 'ami ksatriya'-jnana saundarya, aisvarya, madhurya, vaidagdhya-vilasa vrajeodra-nandane iha adhika ullasa

When the Lord is two-handed, He is called *vaibhava-prakasa*, and when He is four-handed, He is called *prabhava-prakasa*. In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vasudeva, the son of Vasudeva and Devaki, His dress and consciousness are those of a *ksatriya*. When one compares the beauty, opulence, sweetness, and intellectual pastimes of Vasudeva, the warrior, to that of Krsna, the cowherd son of Nanda Maharaja, one sees that Krsna's attributes are more pleasant. (Cc. *Madhya* 20.176-178)

Tad-ekatma-rupa

7.56

sei vapu bhinnabhase kichu bhinnakara bhavavesakrti-bhede 'tad-ekatma'nama tanra

When the Lord's form is a little differently manifest and its features a little different in transcendental emotion and form, it is called *tad-ekatma-rupa*. (Cc. *Madhya* 20.183)

Two Divisions of *Tad-ekatma-rupa*

7.57

tad-ekatma-rupe 'vilasa', 'svamsa' dui bheda vilasa, svamsera bhede vividha vibheda

In the *tad-ekatma-rupa* there are two divisions pastime expansions (*vilasa*) and personal expansions (*svamsa*). According to pastime and personal expansion, there are various differences. (Cc. *Madhya* 20.184)

Two Divisions of *Vilasa Prabhava* and *Vaibhava*

7.58

prabhava-vilasa vasudeva, sankarsana pradyumna, aniruddha, mukhya carijana

The chief quadruple expansions are named Vasudeva, Sankarsana, Pradyumna, and Aniruddha. These are called prabhava vilasa.

(Cc. *Madhya* 20.186)

Balarama is a Vilasa Form

7.59

vraje gopa-bhava ramera, pure ksatriya-bhavana varna-vesa-bheda, tate 'vilasa' tanra nama

Balarama, who has the same original form as Krsna, is Himself a cowherd boy in Vrndavana. He also considers Himself to belong to the *ksatriya* race in Dvaraka. Thus His color and dress are different, and He is called a pastime (*vilasa*) form of Krsna. (Cc. *Madhya* 20.187)

Vaibhava-prakasa and Prabhava-vilasa Forms are According to Different Moods and Pastimes

7.60

vaibhava-prakase ara prabhava-vilase eka-i murtye baladeva bhava-bhede bhase

Lord Balarama is a *vaibhava-prakasa* manifestation of Krsna. He is also manifest in the original quadruple expansion of Vasudeva, Sankarsana, Pradyumna, and Aniruddha. These are *prabhava-vilasa* expansions with different emotions. (Cc. *Madhya* 20.188)

From That *Prabhava-vilasa* Comes the *Catur-vyuh*s, Which are *Vaibhava-vilasa* Features of the Lord

7.61

adi-catur-vyuha inhara keha nahi sama ananta caturvyuha-ganera prakatya-karana

The first expansion of the *catur-vyuha* is unique. There is nothing compare with them. These quadruple forms are the source of unlimited quadruple forms. (Cc. *Madhya* 20.189)

The Original *Catur-vyuha* are the Lords in Mathura and Dvaraka

7.62

krsnera ei cari prabhava-vilasa dvaraka-mathura-pure nitya inhara vasa

These four *prabhava-vilasa* pastime forms of Lord Krsna reside eternally in Dvaraka and Mathura. (Cc. *Madhya* 20.190)

The Twenty-four Principle Expansions From the Original *Catur-vyuha* are Known as *Vaibhava-vilasa*

7.63

ei cari haite cabbisa murti parakasa astra-bheda nama-bheda vaibhava-vilasa

From the original quadruple expansions, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called *vaibhava-vilasa*. (Cc. *Madhya* 20.191)

The Original *Catur-vuyha* Expands into Vaikuntha

7.64

punah krsna catur-vyuha lana purva-rupe paravyoma-madhye vaise narayana-rupe tanha haite punah catur-vyuha-parakasa avarana-rupe cari-dike yanra vasa

Lord Krsna again expands, and within the spiritual sky, He is situated in fullness as the four-handed Narayana, accompanied by expansions of the original quadruple form. Thus, the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple

expansions cover the four directions. (Cc. *Madhya* 20.192,193)

Further Expansions of the Second Quadruples

7.65

cari-janera punah prthak tina tina murti kesavadi yata haite vilasera purti

Again these quadruple forms expand three times, beginning with Kesava. That is the fulfillment of the pastime forms. (Cc. *Madhya* 20.194)

Svamsa Expansions Appear in the Material World

7.66

sankarsana, matsyadika, dui bheda tanra sankarsana purusavatara, lilavatara ara

The first personal expansion is Sankarsana, and the others are incarnations like the fish incarnation. Sankarsana is an expansion of the Purusa, Visnu. The incarnations such as Matsya appear in different ages for pastimes, and are known as lila-avatars. (Cc. *Madhya* 20.244)

Six Kinds of Avatars

7.67

avatara haya krsnera sad-vidha prakara purusavatara eka, lilavatara ara gunavatara, ara manvantaravatara yugavatara, ara saktyavesavatara

There are six types of *avatars* of Krsna: Incarnations of Visnu (*purusa-avatars*), pastime incarnations (*lila-avatars*), incarnations that control the modes of nature (*guna-avatars*), incarnations as Manu (*manvantara-avatars*), incarnations in different milleniums (*yuga-avatars*), and *saktyavesa-avatars*. (Cc. *Madhya* 20.245,246)

Who is Called Svayam-Bhagavan

7.68

yanra bhagavatta haite anyera bhagavatta 'svayam-bhagavan'-sabdera tahatei satta

Only the Personality of Godhead, the source of all other expansions is eligible to be described as svayam-bhagavan, or the primeval Lord. (Cc. Adi 2.88)

Avatari and the Different Avataras of the Lord

7.69

dipa haite yaiche bahu dipera jvalana mula eka dipa taha kariye ganana taiche saba avatarera krsna se karana ara eka sloka suna, kuvyakhya-khandana

When from one candle many others are lit, I consider that one the original. In the same way, Krsna is the cause of all causes and the fountainhead of all avatars. (Cc. Adi 2.89,90)

The Distinction Between Avatara and Avatari

7.70

vasudevah sankarsanah pradyumno 'niruddho 'ham matsyah kurmo varahah nrsimho vamano ramo ramah krsno buddhah kalkir aham iti

The Supreme Lord said, "I am Krsna. I appear as Vasudeva, Sankarsana, Pradyumna, and Aniruddha. I also appear as Baladeva, Matsya, Kurma, Varaha, Nrsimha, Vamana, Rama, and Parasurama. I also appear as Buddha and Kalki. (Catur-Veda-Siksa)

The Avataras of the Lord are Divine

7.71

naivaite jayante naivaite mriyate naiyamavandho na muktih sarva eva hyete purna ajara amrtah paramananda iti

The *avataras* of Krsna do not take birth as ordinary living entities, who are all conditioned by the modes of nature. The avataras are never covered by ignorance or have to attain freedom from material illusion. They are complete in every way. They are never subject to old age. They are immortal and eternal. They are the supreme truth and They personify the highest bliss. (*Catur-Veda-Siksa*)

Time and Purpose for the Lord's Avatara

7.72

yada yada hi dharmasya glanir bhavati bharata abhyutthanam adharmasya tadatmanam srjamy aham

Whenever and wherever there is a decline in religion and a rise in irreligion, at that time I advent Myself. (*Bhagavad-gita* 4.7)

7.73

paritranaya sadhunam vinasaya ca duskrtam dharma-samsthapanarthaya sambhavami yuge yuge

To protect the sadhus, destroy the envious, and reestablish the principles of religion, I advent myself millennium after millennium. (*Bhagavad-gita* 4.8)

To Protect the Saintly and Chastise the Demoniak is not the Principle Reason for Krsna's Advent

7.74

svayam-bhagavanera karma nahe bhara-harana sthiti-karta visnu karena jagat-palana kintu krsnera yei haya avatara-kala bhara-harana-kala tate ha-ila misala purna bhagavan avatare yei kale ara saba avatara tante asi' mile ataeva visnu takhana krsnera sarire visnu-dvare kare krsna asura-samhare

Removing the burden of the earth is not the work of the Supreme Personality of Godhead, Krsna. It is Lord Visnu, who protects the universe.

But the time to lift the burden of the world mixed with the time for Sri Krsna's appearance. When the complete personality of Godhead descends, all other incarnations of the Lord meet within Him and Lord Visnu, present within the body of Krsna, kills the demons through Him. (Cc. Adi 4.8-10,13)

Krsna's Avataras are Countless

7.75

***avatara hy asankhyeya hareh sattva-nidher dvijah yathavidasinah kulyah
sarasah syuh sahasrasah***

[Suta Gosvami said] O brahmanas, just as the waves of the ocean are countless, the thousands and thousands of *avataras* of the Lord are limitless. No one can count the appearances and disappearances of the Lord. (*Bhag.* 1.3.26)

The Purusa-avataras are the Origin of Everything

7.76

***visnostu trini rupani purusakhyanyatho viduh ekastu mahatah srastr dvitiam
tvandasamsthitam trtiyam sarvabhutastham tani jnatva vimucyate***

Visnu has three forms called Purusas. The first, Maha-visnu, is the Creator of the total material energy (mahat-tattva). The second,

Garbhodakasayi Visnu, is within every universe, and the third, Ksirodakasayi Visnu, lives in the heart of every living being as the Supersoul. One who recognizes these three as the Personality of Godhead becomes liberated from the bondage of material illusion. (*Laghu-Bhagavatamrta, Purva-khanda* 5)

Because He Descends to the Material World, the Lord is Called Avatara

7.77

***srsti-hetu yei murti prapance avatare sei isvara-murti 'avatara' nama
dhare mayatita paravyome sabara avasthana visve avatari' dhare 'avatara'
nama***

The form of the Lord that descends to the material world to create is called an avatara. All the expansions of Lord Krsna are actually residents of the spiritual world. When they descend to the material world, however, they are called *avataras*. (Cc. Madhya 20.263,264)

Mahavisnu is but a Partial Part of Krsna

7.78

jagrhe paurusam rupam bhagavan mahad-adibhih sambhutam sodasa-kalam adau loka-sisrksaya

At the beginning of creation, the Lord first expanded Himself in the form of the *purusa-avatara* and manifest all the ingredients of the material creation. And thus, at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe. (Bhag. 1.3.1)

7.79

adyo 'vatarah purusah parasya kalah svabhavah sad-asan-manas ca dravyam vikaro guna indriyani virat svarat sthasnu carisnu bhumnah

Karanarnavasayi Visnu is the first incarnation of the Supreme Lord. He is the master of eternal time, space, cause, and effects, including mind, the elements, material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and non-moving. (Bhag. 2.6.42)

7.80

yasyaika-nisvasita-kalam athavalambya jivanti loma-vilaja jagad-anda-nathah visnur mahan sa iha yasya kala-viseso govindam adi-purusam tam aham bhajami

Brahma and the other lords of the mundane worlds, appearing from the pores of the transcendental body of Mahavisnu, remain alive for the duration of one exhalation of the latter. I adore the primeval Lord, Govinda, of whose subjective personality Mahavisnu is but a portion of a portion. (Brahma-Samhita 5.48)

7.81

sahasra-patra-kamalam gokulakhyam mahat padam tat-karnikaram tad-dhama tad-anantamsa-sambhavam

The super excellent station of Krsna, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Krsna. (*Brahma-Samhita* 5.2)

Mahavisnu is Beyond the Modes of Nature

7.82

yasyavayava-samsthanaiah kalpito loka-vistarah tad vai bhagavato rupam visuddham sattvam urjitam

It is believed that all the universal planetary systems are on the extensive body of the purusa, but He has nothing to do with the material creative ingredients. His body is eternally in spiritual existence par excellence.

(*Bhag.* 1.3.3.)

Pradyumna Becomes Garbhodakasayi Visnu, who is the Root of the Other Avataras

7.83

brahma, visnu, siva tanra guna-avatara srsti-sthiti-pralayera tinera adhikara hiranyagarbha-antaryami garbhodakasayi 'sahasra-sirsadi' kari' vede yanre gai

Brahma, Visnu, and Siva are His incarnations in the material qualities. They are in charge of creation, maintenance, and destruction respectively.

Garbhodakasayi Visnu, known within the universe as Hiranyagarbha and as the indwelling Supersoul, is glorified in the Vedic hymn known as the *Purusa-sukta*, beginning with the word *sahasra-sirsa*. (Cc. *Madhya* 20.291,292)

Aniruddha is Ksirodakasayi Visnu

7.84

virat vyasti-jivera teoho antaryami ksirodakasayi teoho palana-karta, svami

Ksirodakasayi Visnu is the universal form of the Lord and the Supersoul within every living entity. He is known as Ksirodakasayi, or the Lord who lies within the ocean of milk. He is the maintainer and master of the universe. (Cc. *Madhya* 20.295)

Brahma is the Avatara of Rajo-guna

7.85

bhakti-misra-krta-punye kona jivottama rajo-gune vibhavita kari' tanra mana garbhodakasayi-dvara sakti sancari' vyasti srsti kare krsna brahma-rupa dhari'

Because of his past pious deeds mixed with devotional service, a first-class living entity who is influenced by the mode of passion within his mind and empowered by Garbhodakasayi Visnu becomes Brahma, the qualitative incarnation of the Lord in the mode of passion. His purpose is to engineer the creation of universe. (Cc. *Madhya* 20.302,303)

Brahma is Empowered for the Work of Creation

7.86

bhasvanyathasma-sakalesu nijesu tejah sviyam kiyat prakatayaty api tadvad atra brahma ya esa jagad-anda-vidhana-karta govindam adi-purusam tam aham bhajami

I adore the primeval Lord Govinda from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of *suryakantha*. etc. (*Brahma-samhita* 5.49)

Rudra is the Avatara of the Mode of Ignorance

nijamsa-kalaya krsna tamo-guna angikari' samhararthe maya-sange rudra-rupa dhari

Krsna expands a portion of His plenary portion, and accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation. (Cc. *Madhya* 20.307)

The Distinction Between Krsna, Siva, and Jiva

7.88

maya-sanga-vikari rudra bhinnabhinna rupa jiva-tattva nahe, nahe krsnera 'svarupa'

Rudra has various forms that are transformations brought about by association with *maya*. Although Rudra is not on the same level as *jiva-tattva*, he cannot be considered a personal expansion of Lord Krsna. (Cc. *Madhya* 20.308)

Rudra is one With yet Different From the Lord

7.89

dugdha yena amla-yoge dadhi-rupa dhare dugdhantara vastu nahe, dugdha haite nare

Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk; still it is not the same as milk. [In the same way, Visnu transforms Himself into Siva. Thus Siva-tattva is similar to *Visnu-tattva*, but not identical.] (Cc. *Madhya* 20.309)

7.90

ksiram yatha dadhi-vikara-visesa-yogat sanjayate na hi tatah prthag asti hetoh yah sambhutam api tatha samupaiti karyat govindam adi-purusam tam aham bhajami

Milk changes into yogurt when it is mixed with a yogurt culture; but yogurt is

constitutionally nothing but milk. Similarly, Govinda, the Supreme Lord, assumes the form of Lord Siva for the special purpose of material transactions. I offer my obeisances at the lotus feet of Govinda, the primeval Lord. (*Brahma-Samhita* 5.45)

The Difference Between Siva and Krsna

'siva maya-sakti-sangi, tamo-gunavesa mayatitagunatita 'visnu'paramesa

Lord Siva is an associate of the external energy (maya). He is absorbed in the material quality of darkness. Lord Visnu is transcendental to *maya* and the qualities of *maya*. He is, therefore, the Supreme Personality of Godhead. (*Cc. Madhya* 20.311)

Rudra is Always Absorbed in a Synthesis of the Qualities of Maya

7.92

sivah sakti-yutah sasvat tri-lingo guna-samvrtah vaikarikas taijasas ca tamasas cety aham tridha

The truth about Lord Siva is that he is always covered with the three material coverings: *vaikarika*, *tejasa*, and *tamasah* (the modes of goodness, passion, and ignorance and their perverted egoic misconceptions). Because of these three modes of nature he always associates with the external energy and with egotism itself. (*Bhag.* 10.88.3)

Visnu is Above the Modes of Nature

7.93

harir hi nirgunah saksat purusah prakrteh parah sa sarva-drg upadrasta tam bhajan nirguno bhavet

Sri Hari is beyond the range of material nature. He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore, He is the Supreme overseer of all living entities. Whoever takes shelter at His lotus feet and worships Him attains the transcendental position. (*Bhag.* 10.88.5)

Visnu in Sattva-guna is the Pastime Form of Garbhodakasayi Visnu and a Svamsa Expansion of Krsna

7.94

palanartha svamsa visnu-rupe avatara sattva-guna drasta, tate guna-maya-para svarupa aisvarya-purna, krsna-sama praya krsna amsi, teoho amsa, vede hena gaya

To maintain the universe, Lord Krsna descends as His personal plenary expansion in the form of Lord Visnu and directs the mode of goodness. Therefore He is transcendental to the material energy. Lord Visnu is in the category of *svamsa*, because He has opulences almost equal to Krsna's. The verdict of all Vedic literature is that Krsna is the original person and Lord Visnu is His personal expansion. (Cc. *Madhya* 20.314,315)

Krsna Expands as Visnu Just as an Original Candle Lights Other Candles

7.95

diparcireva hi dasantaramabhyupetya dipayate vivrta-hetu-samanadharma yas-tadrg eva hi ca visnutaya vibhati govindam adi-purusam tam aham bhajami

When one candle lights other candles, they all burn with the same intensity. Still, the first one may be said to be the original candle. In the same way, although so many Personalities of Godhead may expand from Him, Govinda is the original Supreme Personality of Godhead. I adore that primeval Lord Govinda. (*Brahma-Samhita* 5.45)

The Constitutional Position of Visnu, Brahma, and Siva

7.96

brahma, siva ajna-kari bhakta-avatara palanarthe visnu krsnera svarupa-akara

The conclusion is that Lord Brahma and Lord Siva, are simply devotee incarnations who carry out orders. However, Lord Visnu, the maintainer, is the

personal feature of Lord Krsna. (Cc. *Madhya* 20.37)

7.97

srjami tan-niyukto 'ham haro harati tad-vasah visvam purusa-rupena paripati tri-sakti-dhrk

[Lord Brahma said] I am engaged by the Supreme Lord to create: following His orders, Lord Siva dissolves everything. The Supreme Lord in His form of Ksirodakasayi Visnu maintains all the affairs of material nature. Thus, the Supreme controller of the modes of material nature is Lord Visnu. (*Bhag.* 2.6.32)

The Eternal and Transcendental Character of Krsna's Birth and Pastimes

janma karma ca me divyam evamyao vetti tattvatah tyaktva deham punar janma naiti mam eti so 'rjuna

One who can understand the transcendental character of My birth and pastimes O Arjuna, will never take birth again in this world. He certainly attains Me. (*Bhagavad-gita* 4.9)

Evidence From the Srutis About the Transcendental Character of Krsna's Pastimes

7.99

ta vam vastunyusmasi gamadhyaiyatra gavo bhurisroga ayasah atraha tadurugayasya vrsnah paramam padamavabhati bhuri

Attaining the transcendental abode of Radha-Krsna, I shall rejoice. There, in the midst of the cows, Krsna enjoys His loving pastimes, which are all-auspicious. In that supreme abode, Krsna enjoys transcendental pastimes, with His different devotees. (Purusa-sukta 1.154.6 *Rg Veda*)

The Apani-padah Verse Means That His Body is Transcendental

7.100

'apani-pada'-sruti varje 'prakrta'pani carana punah kahe, sighra cale, kare

sarva grahana

The Upanisad verse, apani-padah...means that Krsna has no material hands or legs. It rejects material hands and legs and yet states that the Lord runs very quickly and accepts everything offered to Him. (Cc. *Madhya* 6.150)

The Lord's Body is not Material

7.101

***ajo 'pi sann avyayatma bhutanam isvaro 'pi san prakrtim svam
adhithaya sambhavamy atma-mayaya***

Although I am unborn and My transcendental body never deteriorates, still, I advent Myself in every millennium by My own transcendental potency.

The Transcendental Science Cannot be Understood by Material Intelligence

7.102

aprakrta vastu nahe prakrta-gocara veda-puranete ei kahe nirantara

The Vedas and Puranas repeatedly warn against considering divine or non-material substance as under material nature. (Cc. *Madhya* 9.194)

7.103

***acintya khalu ye bhava na tams tarkena yojayet prakrtibhyah param yattu tad-
acintyasya laksanam***

One should not try to understand by logic that which is inconceivable. That object which is beyond material nature is called inconceivable. (*Mahabharata, Bhishma Parva*, 5.12)

7.104

tarkapratisthanat

The Absolute Truth can never be established through argument. (*Brahma-sutra*

2.1.11)

7.105

***athapi te deva padambuja-dvaya-prasada-lesanugrhita eva hi janati tattvam
bhagavan-mahimno na canya eko 'pi ciram vicinvan***

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, He can understand the greatness of Your personality, but those who speculate in order to understand are unable to know You, even though they study the Vedas for many years. (*Bhag.* 10.14.29)

7.106

anumana pramana nahe isvara-tattva-jnane krpa vina isvarere keha nahi jane

One can understand the Supreme Lord only by His mercy, not by guesswork or hypothesis. (Cc. *Madhya* 6.82)

7.107

pandityadye isvara-tattva-jnana kabhu nahe'

One cannot understand the Supreme Lord simply by scholarship. (Cc. *Madhya* 6.87)

7.108

***tvam silarupacaritaih parama-prakrsta sattvena sattvikataya prabalais ca
sastrih prakhyata-daiva-paramartha-vidam matais ca naivasura-prakrtayah
prabhavanti boddhum***

O Lord. Those who are demonic are unable to understand You by following good behaviour, culture of the mode of goodness, doing in mode of goodness, by logic, scripture, or even by the opinion of the famous scholars who know the essence of the Absolute. (*Stotra-Ratnam*, Yamunacarya, 15)

7.109

***ullamghita-trividha-sima-samatisayi sambhavanam tara parivradim-
asvabhavam maya-balena bhavata 'pi niguhyamanam pasyanti kecidanisam
tvad-ananya-bhavah***

O Lord, only those devotees who have completely surrendered unto You are able to see Your opulence continuously, although You hide Yourself by Your yoga-maya. Your opulence is beyond time, space and any material object and there is nothing equal or superior to it. (*Stotra-ratnam*, Yamunacarya 13)

The Body of the Lord is Transcendental Substance

7.110

***isvarera sri-vigraha sac-cid-anandakara se-vigrahe kaha sattva-gunera
vikara sri-vigrahaye na mane, sei ta'pasandi adrsya asprsyas, sei haya yama-
dandi***

The Lord's transcendental form is eternal, full of bliss and knowledge. Those who don't properly regard the Deity of the Lord are atheists. The Lord never reveals Himself to such persons, but remains invisible. After death such men are punished by Yamaraja. (Cc. *Madhya* 6.166,167)

The Name and Form of the Lord

7.111

***'nama', 'vigraha', 'svarupa' tina eka-rupa tina 'bheda' nahi, tina 'cid-ananda-
rupa' deha-dehira, nama-namira krsne nahi 'bheda' jivera dharma nama-
deha-svarupe 'vibheda' ataeva krsnera 'nama', 'deha', 'vilasa' prakrtendriya-
grahya nahe, haya sva-prakasa***

The Lord's holy name, form, and personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Krsna's body and Himself, nor between His name and Himself. For conditioned souls everything is different. One's name is different from one's body, from original form, and so on. The holy name of Krsna, as well as His body and His pastimes cannot be understood by the blunt material senses; they are self-manifest. (Cc. *Madhya* 17.131,132,134)

Who Cannot Understand Krsna's Form is a Mudha

7.112

***avajananti mam mudha manusim tanum asritam param bhavam ajananto
mama bhuta-mahesvaram***

Fools who know Me not think I have assumed this form and personality. They do not know My Supreme Transcendental nature, which is unborn and limitless. Nor do they know My supreme dominion over all. (*Bhagavad-gita* 9.11)

7.113

purnananda-cit-svarupa jagannatha-rayā tanre kaili jada-nasvara-prakṛta-kaya!! purna-sad-aiśvarya caitanya svayam bhagavan tanre kaili ksudra jiva sphulinga-samana!! dui-thani aparadhe paibi durgati! atattva-jna 'tattva' varne, tara ei riti! ara eka kariyacha parama 'pramada'! deha-dehi-bheda isvare kaile 'aparadha'! isvarera nahi kabhu deha-dehi-bheda svarupa, deha, cid-ananda, nahika vibheda

Lord Jagannatha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull destructible body composed of material elements. You have calculated that Sri Caitanya, who is Godhead Himself and full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the Supreme fire, you have accepted Him as a spark. Because of this offense against Lord Jagannatha and Lord Caitanya you will go to hell. You do not know how to describe the Absolute Truth, nevertheless you have tried to do so, and therefore you must be condemned. You are in complete illusion, for you have distinguished between the body and soul of Lord Jagannatha and Caitanya Mahāprabhu. That is a great offense. At no time is there any distinction between the Supreme Lord and His body and soul. His personal identity and His body are made of eternal, blissful spiritual energy. There is no distinction between them. (Cc. Antya 5.118-122)

The Deity Form of the Lord Appears in Eight Kinds of Material Substances

7.114

saṁli daru-mayī lauhi lepya lekhyā ca saikati maṇo-mayī maṇi-mayī pratimastā-vidhā smṛta

The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels. (*Bhag.* 11.27.12)

Thus ends the Seventh Jewel of the *Gaudiya Kānthahara*, entitled *Kṛṣṇa-tattva*.

Sakti-tattva

The Energies of the Supreme are Unlimited

8.1

kutah punar grnato nama tasya mahattamaikanta-parayanasya yo 'nanta-saktir bhagavan ananto mahad-gunatvadyam anantam ahuh

What to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited energy. The Lord, who is unlimited in energy and in transcendental attributes, is called *ananta*, unlimited. (*Bhag. 1.18.19*)

The Lord's Unlimited Energy is Divided Into Three Principle Categories

8.2

na tasya karyam karanamca vidyate na tat samas cabhyadhikas ca drsyate parasya saktir-vividhaiva-sruyate svabhaviki jnana-bala-kriya ca

He does not have a bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge. His senses are all transcendental. Nothing is greater than Him or equal to Him. His potencies are multifarious, such as cognitive, will and active potency. (*Svetasvatara Upanisad 6.8*)

8.3

ananta-sakti-madhye krsnera tina sakti pradhana 'iccha-sakti', 'jnana-sakti', 'kriya-sakti' nama iccha-sakti-pradhana krsna icchaya sarva-karta jnana-sakti-pradhana vasudeva adhithata iccha-jnana-kriya vina na haya srjana tinera tina-sakti meli' prapanca-racana kriya-sakti-pradhana sankarsana balarama prakrtaprakrta-srsti karena nirmana ahankarera adhithata krsnera icchaya goloka, vaikuntha srje cic-chakti-dvaraya yadyapi asrjya nitya cic-chakti-vilasa tathapi sankarsana-icchaya tahara prakasa

Krsna has unlimited potencies, out of which three are chief--willpower, the power of knowledge, and the creative energy. He is the predominator of the willing energy, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vasudeva. There is no possibility of creation without thinking, feeling, willing, knowledge, and activity. The combination of supreme will, knowledge, and action brings about the cosmic manifestation. Lord Sankarsana is

Lord Balarama. Being the predominator of the creative energy, He creates both the material and spiritual worlds. That original Sankarsana is the cause of both the material and spiritual creation. He is the predominating Deity of egotism, and by the will of Krsna and the power of the spiritual energy, He creates the spiritual world, which consists of Goloka Vrndavana and Vaikuntha. Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sankarsana. The spiritual world is the abode of the pastimes of the eternal spiritual energy. (Cc. *Madhya* 20.252-257)

Three Varieties of the Lord's Energy

8.4

krsnera ananta-sakti, tate tina pradhana 'cic-chakti', 'maya-sakti', 'jiva-sakti'-nama 'antaranga', 'bahiranga', 'tatastha'kahiyare antaranga 'svarupa-sakti' sabara upare

Krsna has unlimited potencies. They are divided into three main parts-the spiritual energy, the material energy, and the marginal energy, which is the living entities. In other words, these are all potencies of God internal, external, and marginal. However, the internal energy is the Lord's personal energy and stands over the other two. (Cc. *Madhya* 8.151-152)

8.5

suryamsa-kirana, yaiche agni-jvala-caya svabhavika krsnera tina-prakara 'sakti' haya krsnera svabhavika tina-sakti-parinati cic-chakti, jiva-sakti, ara maya-sakti

The living entity is a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Krsna has three varieties of energy. Lord Krsna naturally has three energetic transformations and these are known as the spiritual energy, the living entity energy, and the illusory energy. (Cc. *Madhya* 20.109,111)

8.6

te dhyana-yoganugata apasyan devatma-saktim svagunair-nigudham yah

karanani nikhilani tani, kalatma-yuktanyadhi-tisthaty ekah

Those who meditate on the Supreme Personality of Godhead can see His confidential, divine power (*cit-sakti*). The Supreme Lord alone is the energetic source of all energies. His divine power is the immediate cause of the unlimited universes. Thus the Lord Himself is the instrumental cause (*nimitta*) of manifesting the living beings, the worlds of time and space and all that reposes within them. (*Svetasvatara Upanisad* 1.3)

8.7

sa visvakrd visavidatma-yonih jnah kalakalo guni sarva-vidyah pradhana-ksetrajna-patir-gunesah samsara-moksa-sthiti-bandha-hetuh

The Supreme Lord is the ultimate creator of the universe. He knows the purpose of the universe. He is the Supersoul, the Lord in the heart of every living being. He is all-knowing, and is the greatest philosopher. He knows past, present, and future. He has all excellencies and good qualities. He is the master of the material energy (*pradhana*), the living beings (*jiva-sakti*, *ksetrajna*) and the internal, spiritual energy known as (*cit-sakti*, *guna*). He alone is the cause of liberation from the cycle of repeated birth and death (*samsara*) and the bondage of ignorance. (*Svetasvatara* 6.16)

The Evidence From Smṛti for Cit-sakti

8.8

ajo 'pi sann avyayatma bhutanam isvaro 'pi san prakrtim svam adhisthaya sambhavamy atma-mayaya

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living beings, I still appear by My own energy (*atma-maya*) in every millennium in My original transcendental form. (*Bhagavad-gita* 4.6)

Note: *atma-maya* refers to the spiritual potency, or *cit-sakti*.

8.9

***bhumir apo 'nalo vayuh kham mano buddhir eva ca ahankara itiyam me
bhinna prakrtir astadha***

Earth, water, fire, air, ether, mind, intelligence and false ego these eight comprise My separated external energy. (*Bhagavad-gita* 7.4)

8.10

***apareyam itas tv anyam prakrtim viddhi me param jiva-bhutam maha-baho
yayedam dharyate jagat***

O mighty-armed Arjuna, apart from My external energy, I have another energy, which is superior to matter. This energy is comprised of the living entities who are exploiting the material nature and sustaining it by infusing it with consciousness. (*Bhagavad-gita* 7.5)

The Evidence From *Sruti* for *Maya-sakti*

8.11

***ajam-ekam lohita-sukla-krsnam bahvih prajah srjamanam sarupah ajo hyeko
jusamano'nusete jahatyenam bhukta-bhogamajo'nyah***

Material nature consists of three modes goodness, passion, and ignorance and is the mother of the innumerable living beings within the universe. It is brought into existence and supported by the one unborn Lord, who is full in self-knowledge. That unborn Lord, however, does not consort with His material energy. He independently enjoys the pleasure of His transcendental pastimes. But the living entity enjoys her and thus becomes bound. (*Svetasvatara Upanisad* 4.5)

The Evidence From *Smṛti* for *Maya-sakti*

8.12

***prakrtim svam avastabhya visrjami punah punah bhuta-gramam imam
krtsnam avasam prakrter vasat***

This whole cosmic order is under Me. By My will it is automatically manifested

again and again, and by My will it is annihilated. (*Bhagavad-gita* 9.8)

8.13

mayadhyaksena prakrtih suyate sa-caracaram

hetunanena kaunteya jagad viparivartate

O son of Kunti, material nature is under My control. It produces all beings, both moving and non-moving. Under My supervision the material world comes into existence. (*Bhagavad-gita* 9.10)

Two Kinds of Maya Guna-maya and Jiva-maya

8.14

***rte 'rthamyat pratiyeta na pratiyeta catmani tad vidyad atmano
mayamyathabhasoyatha tamah***

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My maya, My illusory energy that reflection which appears in darkness. (*Bhag.* 2.9.34)

Material Maya is the Shadow of Yoga-maya

8.15

***srsthi-sthiti-pralaya-sadhana-saktir-eka chayeva yasya bhuvanani vibharti
durga icchanurupam api yasya ca cestate sa govindam adi purusam tam aham
bhajami***

The external energy, *maya*, is of the nature of the shadow of the cit potency. She is worshiped as Durga the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the -Lord Govinda, in accordance with whose will Durga conducts herself. (*Brahma-Samhita* 5.44)

8.16

vilajjamanayayasya sthatum iksha-pathe 'muya vimohita vikatthante mamaham

iti durdhiyah

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine." (*Bhag.* 2.5.13)

Hladini, Samvit, Sandhini Three Kinds of Energy

8.17

hladini sandhini samvit tvayyeka sarva samsthitau hlatatapakari misra tvayi no guna-varjite

O Lord, You are the support of everything. The three attributes *hladini*, *sandhini*, and *samvit* exist only in You as one spiritual energy, but the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities. (*Visnu Purana* 1.12.68)

8.18

sac-cid-ananda-maya haya isvara-svarupa tina amse cic-sakti haya tina rupa anandamse 'hladini', sad-amse 'sandhini' cid-amse 'samvit', yare jnana kari mani

The Supreme Person in His original form is full of eternity, knowledge, and bliss. The spiritual potency in these three portions assumes three different forms. These three potencies are called *hladini* (the bliss portion), *sandhini* (the eternity portion), and *samvit* (the knowledge portion). Knowledge of these is full knowledge of the Supreme Lord. (*Cc. Madhya* 6.158,159)

8.19

svayan tv asamyatisayas-tryadhisah svarajya-laksmi-apta-samastakamah balim haradbhis cira-loka-palaih kirita-koty edita-pada-pithah

Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet. (*Bhag.* 3.2.21)

8.20

visnu-saktiu para prokta kstretrajnakhya tatha-para avidya karma-samjnanya trtiya saktir-isyate

Visnu-sakti, the energy of Krsna is threefold: para-sakti, or the Lord's superior, spiritual energy; *ksetrajna-sakti*, or the marginal living beings; and *avidya-sakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Visnu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belong to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities. (*Visnu Purana* 6.7.61)

Those who are Most Dear to Krsna are His Internal Energy

8.21

isvarera sakti haya e-tina prakara eka laksmi-gana, pure mahisi-gana ara vraje gopi-gana ara sabhate pradhana vrajendra-nandanaya'te svayam bhagavan

The energies (consorts) of the Supreme Lord are of three kinds: the Laksmis in Vaikuntha, the queens in Dvaraka, and the *gopis* in Vrndavana. The *gopis* are the best of all, for they have the privilege of serving Sri Krsna, the primeval Lord, the son of the King of Vraja (*Cc. Adi* 1.79,80)

Sri Radhika is Krsna's Most Complete Energy

8.22

radha purna-sakti, krsna purna-saktiman dui vastu bheda nai, sastra-paramana mrgamada, tara gandha yaiche avicchada agni, jvalateyaiche kabhu nahi bheda radha-krsna aiche sada eka-i svarupa lila-rasa asvadite dhare dui-rupa

Sri Radha is the full energy, and Lord Krsna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are

nondifferent. Thus Radha and Lord Krsna are one, yet They have taken two forms to enjoy the mellows of pastimes. (Cc. Adi 4.96-98)

All the Laksmis are Expansions of Sri Radha

8.23

*avatari krsna yaiche kare avatara amsini radha haite tina ganera
vistara vaibhava-gana yena tmnra anga-vibhuti bimba-pratibimba-rupa
mahisira tati laksmi-gana tmnra vaibhava-vilasamsa-rupa mahini-gana
vaibhava prakasa svarupa akara-svabhava-bhede vraja devi gana kaya-vyuharupa
tmnra rasera karana*

Just as Sri Krsna is the fountainhead of all *avataras*, so Sri Radha is the cause of all the consorts of the Supreme Lord in all his different features. The goddesses of fortune in Vaikuntha are partial manifestations of Sri Radha, and the queens of Dvaraka are reflections of Her image. The goddesses of fortune are Her plenary portions, and they display the forms of *vaibhava-vilasa*. The queens are of the nature of Her *vaibhava-prakasa*. (Cc. Adi 4.76-78)

Thus ends the Eight Chapter of the *Gaudiya Kanthahara*, entitled *Sakti-tattva*.

Bhagavad-rasa-tattva

Krsna, the Ocean of Transcendental Mellows, Appears Differently to Devotees

9.1

mallanam asanir nrnam nara-varah strinam smaro murtiman gopanam svajano'satam ksiti-bhujam sasta sva-pitroh sisuh mrtyur bhoja-pater viradavidusam tattvam paramyoginam vrsninam para-devateti vidito rangam gatah sagrajah

"O king, the reservoir of all rasas, the fountainhead of all divine mellows, Sri Krsna, was seen in different ways by those who are acquainted with Him

in different relationships. When Krsna entered the arena of Kamsa, accompanied by His elder brother, Balarama, He was seen according to the respective mentality of every spectator; He appeared like a thunderbolt to the heroic athletes; the people in general saw him as a superhuman being; the ladies saw Him as the god of Love; the cowherders, with a mood of friendship, saw Him as their own kinsman. Wicked monarchs saw Him as a strict ruler and dispenser of justice. His parents saw Him as a child. Kamsa saw Him as death personified. The worldly minded saw Him as the universal form; the santa-rasa yogis saw Him the indwelling Supersoul, the Supreme Principle; and the Vrsnis saw Him as the Supreme Deity. (Bhag. 10.43.17)

Note: Bhaktivinoda Thakura remarks that this verse gives a clue as to the different rasas in which devotees of different points of view relate to the Lord. Bhaktivinoda says that in this verse, the yogis are seen to be representative of santa-rasa, the Vrsnis of dasya-rasa, while the cowherd boys represent sakhya-rasa mixed with hasya-rasa (the sub-mellow of comedy). The cowherd men, headed by Nanda Maharaja, exemplify vatsalya-rasa and karuna-rasa (the sub-mellow of compassion). The ladies exhibit madhurya-rasa. The wrestlers exhibit virya-rasa, while the people in general are examples of adbhuta-rasa (the sub-mellow of wonder.) The kings exhibit raudra-rasa (the sub-mellow of anger) and the Bhojas, headed by Kamsa exemplify bhayanaka-rasa (the sub-mellow of fear). The worldly-minded, who view the Lord as the Universal Form relate to Him in vibhatsa-rasa (the sub-mellow of ghastliness). In this way, Krsna is the supreme object of the five principle and seven secondary rasas. For this reason He is known as akhila-rasamrta-murti, or the embodiment of all transcendental mellows.

The Absolute Truth is the Personification of Divine Mellows

9.2

raso vai sah rasam hyevayam labdhanandi bhavati

ko hyevanyat kah pranyatyadesa akasa anando na syat esa

hyevanandayati

Lord Krsna is the embodiment of all-ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become

blissful. For, who indeed, could breathe, who could be alive if this blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy. (*Taittiriya Upanisad* 2.7)

The Five Principle Rasas

9.3

santa, dasya, sakhya, vatsalya, madhura-rasa nama krsna-bhakti-rasa-madhye e panca pradhana

The chief transcendental mellows experienced with the Supreme Personality of Godhead are *five santa, dasya, sakhya, vatsalya, and madhura-rasa*. (*Cc. Madhya* 19.185)

The Seven Secondary Rasas

9.4

hasya, adbhuta, vira, karuna, raudra, bibhatsa, bhaya panca-vidha-bhakte gauna sapta-rasa haya

In addition to the five direct mellows, there are seven indirect mellows known as laughter, wonder, chivalry, compassion, anger, disgust, and fear. (*Cc. Madhya* 19.187)

9.5

sarvam khalu idam brahma taj-jalaniti santa upasita

Everything is Brahman. That is everything that exists has emanated from Brahman, the Supreme Absolute Truth. Nothing can exist that is unrelated to Him. From Him everything emanates, by Him everything is maintained, into Him everything is dissolved. Therefore, one who is *santa*, or peaceful, who has intuitive wisdom, should worship Him through devotional service. [One who worships the Lord in this way, free from any trace of material hankering, is said to be a devotee in *santa-rasa*.] (*Chandogya Upanisad*. 3.14.1)

Srimad Bhagavatam on Santa-rasa

9.6

***vata-vasana ya rsayah sramana urdhva-manthinah brahmakhyam dhama
teyanti santah sannyasino 'malah***

Sages who subsist on air, those who exert themselves in penance, those who observe strict celibacy for life, those who are peaceful, and those who are sannyasis, attain to the spiritual abode known as Brahman. (*Bhag.* 11.6.47)

Being Fixed in Krsna is a Quality of Santa-rasa

9.7

***samo man-nisthata buddher dama indriya-samyamah titiksa duhkha-
sammarso jihvopastha-jayo dhrtih***

The word sama, or *santa-rasa*, indicates that one is attached to the lotus feet of Krsna. His mind is fixed in constantly meditating on the Lord. *Dama* means controlling the senses and not being deviated from the Lord's service; *titiksa* means to tolerate unhappiness; *dhrti* means complete control of the tongue and the genitals. (*Bhag.* 11.19.36)

The Essential Feature of Santa-rasa

9.8

***svarga, moksa krsna-bhakta 'naraka' kari' mane krsna-nistha, trsna-tyaga
santera 'dui'gune santera svabhava krsne mamata-gandha-hina 'param-
brahma'-'paramatma'-jnana pravina***

When a devotee is on the platform of *santa-rasa*, he desires neither elevation to the heavenly planets nor liberation. These are the results of *karma* and *jnana*, and the devotee considers them no better than hell. A person on the *santa* platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Krsna. It is the nature of *santa-rasa*

that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramatma is prominent. (*Cc. Madhya* 19.215,218)

Dasya-rasa = Santa-rasa + Service

9.9

kevala 'svarupa-jnana'haya santa-rase 'purnaisvarya-prabhu-jnana' adhika haya dasye isvara-jnana, sambhrama-gaurava pracura 'seva' kari' krsne sukha dena nirantara santera guna dasye ache, adhika 'sevana' ataeva dasya-rasera ei 'dui'guna

In *santa-rasa* one only realizes his constitutional position, but when one is raised to *dasya-rasa*, he better understands the full opulence of the Supreme Personality of Godhead. In *dasya-rasa*, knowledge of the Supreme Person is revealed with awe and veneration. By rendering service to Kṛṣṇa, the devotee in *dasya-rasa* gives constant happiness to the Lord. The qualities of *santa-rasa* are also present in *dasya-rasa*, but in *dasya-rasa* service is added. Thus *dasya-rasa* has the qualities of *santa-rasa* and *dasya-rasa*. (Cc. Madhya 19.219-221)

Srimad Bhagavatam on Dasya-rasa

9.10

ittham satam brahma-sukhanubhutya dasyam gatanam para-daivatena mayasritanam nara-darakena sakam vijahruh kṛta-punya-punjah

Those engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged as servants of the Supreme Lord, accepting Him as master, as well as those who are under the clutches of *maya*, thinking the Lord an ordinary person, cannot understand that certain exalted persons after accumulating heaps of pious activities are now playing with the Lord in friendship as cowherd boys. (Bhag. 10.12.11)

Note: Ramananda Raya cited this verse to Caitanya Mahāprabhu as an example of the superiority of *sakhyā-rasa* over *dasya-rasa*.

Srimad Bhagavatam on the Glories of Dasya-rasa

9.11

tvayopabhukta-srag-gandha-vaso-'lankara-carcitah

ucchista-bhojino dasas tava mayam jayema hi

Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants will indeed conquer Your illusory energy. (*Bhag.* 11.6.46)

The Glories of Being a Servant of Krsna

9.12

***alpa kari' na maniha dasa hena nama alpa bhagye dasa nahi karena
bhagavan agre haya mukti, tabe sarva-vandha-nasa tabe se haite pare sri
krsnera dasa***

[Sri Caitanya Mahaprabhu said] Those who are devoid of a service attitude and don't wish to call themselves "Krsna-dasa," have little good fortune. The Lord will never accept them as His servants. Let those who would be liberated from material bondage accept the service of Krsna. (*C.Bhag.Mad.17.103-104*)

The Srutis on Sakhya-rasa

9.13

***dva suparna sayuja sakhaya samanam vrksam parisasvajate tayoranyah
pippalam svadvattoyanasnannanyo 'bhicakasiti***

The Supreme Lord is the friend of the living being. He is so kind to him that He always accompanies the living being. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of karma happiness and distress (*Svetasvatara Upanisad 4.6*)

In Sakhya-rasa There may be Quarrels in Which the Lord is Defeated by the Jiva

9.14

uvaha krsno bhagavan sridamanam parajitah vrsabham bhadrasenas tu pralambo rohini-sutam

Being defeated, Krsna bore His friend Sridama upon His back; and Vrsabha and Pralambha took Balarama; the powerful son of Rohini, upon their back.

(Bhag. 10.18.24)

Sakhya-rasa = Santa-rasa + Dasya-rasa + Feelings of Kinship, Friendship, and Intimacy

9.15

santera guna, dasyera sevana sakhye dui haya dasyera 'sambhrama-gaurava'-seva, sakhye 'visvasa'-maya kandhe cade, kandhe cadaya, kare krida-rana krsne seve, krsne karaya apana-sevana! visrambha-pradhana sakhya gaurava-sambhrama-hina ataeva sakhya-rasera 'tina'guna cihna 'mamata' adhika, krsne atma-sama jnana ataeva sakhya-rasera vasa bhagavan

The qualities of *santa-rasa* and the service attitude of *dasya-rasa* are both present in *sakhya-rasa*. In fraternity, the qualities of *dasya-rasa* are mixed with the confidence of fraternity instead of awe and veneration. In *sakhya-rasa*, the devotee sometimes offers the Lord service and sometimes makes Krsna serve him in exchange. In their mock-fighting, the cowherd boys would sometimes climb on Krsna's shoulders, and sometimes they would make Krsna climb on their shoulders. Since the platform of fraternity is dominated by confidential service, awe and veneration are absent. Therefore, *sakhya-rasa* is characterized by three qualities. In *sakhya-rasa*, the Lord is obliged to the devotees who are intimate with Him and think themselves equal to Him. (Cc. *Madhya* 19.222-224)

Vatsalya-rasa = Santa + Dasya + Sakhya + the Feeling of Nurturing

9.16

vatsalye santera guna, dasyera sevana sei sei sevanera ihar nama 'palana' sakhyeraguna 'asankoca', 'agaurava'sara mamatadhikye tadana-

***bhartsana-vyavahara apanare 'palaka'jnana, krsne 'palya'-jnana 'cari'gune
vatsalya rasa amrta-samana***

In *vatsalya-rasa*, the qualities of *santa-rasa*, *dasya-rasa*, and *sakhya-rasa* are transformed into a form of service called nurturing. The essence of fraternal love is intimacy devoid of the formality and veneration found in *dasya-rasa*.

Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way. In paternal love the devotee considers himself the Lord's maintainer and protector. Thus the Lord is the object of protection, like a son, and therefore this mellow has the qualities of *santa-rasa*, *dasya-rasa*, *sakhya-rasa*, and *vatsalya-rasa*. This is more transcendental nectar. (Cc. Madhya 19.226-228)

***Madhuyra-rasa = Santa + Dasya + Sakhya + Vatsalya + the Desire
for Offering one's Body in Service to Sri Krsna***

9.17

***madhura-rase krsna-nistha, seva atisaya sakhyera asankoca, lalana-
mamatadhikya haya kanta-bhave nijanga diya karena sevana ataeva
madhura-rasera haya 'panca'guna akasadi guna yena para para bhute eka-
dui-tina-cari krame panca prthivite ei-mata madhure saba bhava-
samahara ataeva asvadadhikye kare camatkara***

In conjugal love, attachment for Krsna, rendering service to Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy. In conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present. All the material qualities one after another in the material elements, beginning with ether, by gradual evolution, first one quality develops, then two develop, then three and four, until all five qualities are found in earth. Similarly, in conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful. (Cc. Madhya 19.231-234)

***Sthayi-bhava, Together With Different Kinds of Affection are Transformed
Into Rasa. In Other Words, Rati is the Root Cause of Rasa.***

9.18

***premadika sthayi-bhava samagri-milane krsna-bhakti rasa-rupe paya
pariname vibhava, anubhava, sattvika, vyabhicari sthayi-bhava 'rasa' haya ei
cari mili'***

When the permanent ecstasies are mixed with different kinds of *rati*, devotion in ecstasy is transformed and becomes transcen-dental mellows. The permanent ecstasy becomes a more and more tasteful *rasa* through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy, and transitory ecstasy. (Cc. *Madhya* 23.47-48)

The Cause of *Rasa*

9.19

***dvividha 'vibhava', alambana, uddipana vamsi-svaradi 'uddipana, krsnadi
'alambana'***

There are two kinds of particular ecstasies (*vibhava*). One is called the support (*alambana*), and the other is called the awakening (*uddipana*). The vibration of Krsna's flute is an example of the awakening, and Lord Krsna Himself is an example of the support. (Cc. *Madhya* 23.50)

Two Kinds of *Alambana*

9.20

***krsnas ca krsna-bhaktas ca buddhairalambana matah ratyader-visayatvena
tathadharataya'pi ca***

According to the learned scholars, Lord Krsna and His devotees are *alambana-vibhava*. Lord Krsna is the object of love and the devotee is the reservoir of the love. (*Bhakti-rasamrta-sindhu*, *Daksina-vibhaga* 1.16.)

Krsna is the Best of all Objects of Worship

9.21

siddhanta-tas-tva-bhedo'pi krsna srisa-svarupayoh rasenot-krsyate krsna-

rupamesa rasasthitih

Although the Lord of Laksmi (Narayana) and Krsna are essentially one and the same, the super excellence of Krsna's position lies in His being the object of the highest *prema-rasa*, because the very nature of *rasa* shows the most supreme excellence of the form of Krsna in whom alone all twelve rasas find their highest expression. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.59)

Srimati Radharani is the Best of all Asrayas

9.22

***anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito
yam anayad rahah***

[The *Vraja-gopis* said] O my friend! Leaving us aside Krsna has gone off to a secluded place with a particular gopi. She must truly be expert in worshiping (*anayaradhito*) Him, for He was so pleased with Her service that He has left us all behind. (*Bhag.* 10.30.28)

NOTE: *The hidden meaning of this verse is that Sri Radha, who is indicated here by the word "aradhita" is the topmost maidservant and devotee of Sri Krsna, being the very crown jewel of devotion.*

9.23

***kamsarirapi samsara-vasana baddha-srokhalam radhamadhaya hrdaye
tatyaja vraja-sundarih***

Lord Krsna, the enemy of Kamsa, left aside the other *gopis* during the *rasa* dance and took Srimati Radharani to His heart, for She helps the Lord in realizing the essence of His desires. (*Gita Govinda* 3.1)

Subdivisions of Rasa

9.24

***'anubhava' smita, nrtya, gitadi udbhasvara stambhadi 'sattvika' anubhavera
bhitara***

The subordinate ecstasies are smiling, dancing, and singing; as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies (*anubhava*). (Cc. *Madhya* 23.51)

9.25

nirveda-harsadi tetrise 'vyabhicari' saba mili' 'rasa' haya camatkarakari

There are other ingredients, beginning with complete despondency jubilation. Altogether there are thirty-three varieties and when these the mellow becomes very wonderful. (Cc. *Madhya* 23.52)

Thus ends the Ninth Jewel of the Gaudiya Kanthahara entitled, *Bhagavad-rasa-tattva*

Jiva-tattva

The Jiva is a Separated Infinitesimal Particle (*Vibhinamsa*) of the Lord

10.1

svamsa-vibhinamsa-rupe hana vistara ananta vaikuntha-brahmande karena vihara svamsa-vistara catur-vyuha, avatara-gana vibhinamsa jiva tanra saktite ganana

Krsna expands into many forms. Some are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuntha planets, and the material universes are *brahmandas*, gigantic globes governed by Brahma's. Expansions of His personal self like the quadruple manifestations of Sankarsana, Pradyumna, Aniruddha, and Vasudeva descend as incarnations from Vaikuntha to this world. The separated expansions (*vibhinams*) are living entities. Although they are expansions of Krsna they are counted among His different potencies. (Cc. *Madhya* 22.8-9)

10.2

***mamaivamso jiva-loke jiva-bhutih sanatanah manah-sasthanindriyani
prakrti-sthani karsati***

The living entities in this world are My eternal atomic parts. Because of conditioned life, they are struggling hard with the six senses, including the mind. (*Bhagavad-gita* 15.7)

The Nature of the Jiva is Transcendental Substance

10.3

***na jayate mriyate va kadacin nayam bhutva bhavita va na bhuyah ajo nityah
sasvato 'yam purano na hanyate hanyamane sarire***

For the soul there is never birth or death. Having once been, he never ceases to be. He is unborn, eternal, ever-existing, undying, primeval. He is not slain when the body is slain. (*Bhagavad-gita* 2.20)

***nainam chindanti sastrani nainam dahati pavakah na cainam kledayanty apo
na sosayati marutah***

The soul can never be cut into pieces, nor can he be burned by fire, nor moistened by water, nor withered by the wind. (*Bhagavad-gita* 2.23)

10.5

***acchedyo 'yam adahyo 'yam akledyo 'sosya eva ca nityah sarva-gatah sthanur
acalo 'yam sanatanah***

This individual soul is unbreakable and insoluble, and can be never be burned nor dried. He is everlasting, all-pervading, un-changeable, immovable, and eternally the same. (*Bhagavad-gita* 2.24)

The Jiva is a Particle of a ray of Paramatma

10.6

***yathagneh ksudra visphulinga vyuccarantyevam evasmatatmanah sarve
pranah sarve lokah sarve devah sarvani bhutani vyuccaranti***

As innumerable sparks emanate from a fire, so all the *jivas* with their particular characteristics emanate from the *Paramatma*, along with the gods, planets, animate and inanimate beings. (*Brhad-aranyaka Upanisad* 2.1.20)

10.7

isvarera tattva yena jvalita jvalana jivera svarupa yaiche sphuliogera kana

The Lord is like a great blazing fire, and the living entities are like small sparks of that fire. (*Cc. Adi* 7.116)

The Jiva is Conscious Atomic Energy

10.8

balagra-sata bhagasya satadha kalpitasya ca bhago jivah sa vijneyah sa canantyaaya kalpate

If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. And this living entity is capable to attain the unlimited Lord. (*Svetasvatara Upanisad* 5.9)

The Infinitesimal Soul is Pure, but Sometimes is Involved in Piety and Impiety

10.9

anurhyera atmayam va ete sinitah punyam capunyan ca

This soul is atomic, and sometimes takes shelter of piety and impiety. (*Madhva-bhasyoddhrta Gautama-sruti-vakaya* 2.3.18)

10.10

eso' nuratma cetasa veditavyo yasmin pranah pancadha samviesa pranaiscittam sarvamotam prajanam yasmin visuddhe vibhavatyesa atma

The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air (*prana, apana, vyana, samana, and udana*). It sits within the heart and spreads its influence throughout the body. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited. (*Mundaka Upanisad* 3.1.9)

The Soul Pervades the Body With Consciousness

10.11

yatha sarva-gatam sauksmyad akasam nopalipyate sarvatravasthito dehe tathatma nopalipyate

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, being spiritual, although it is in the body, does not mix with the body. (*Bhagavad-gita* 13.33.)

The Evidence of Vedanta on the Nature of the Soul

10.12

gunadvalokavat

Just as fire pervades a room by its light the soul pervades the body by its quality of intelligence. (*Brahma-sutra* 2.3.24)

Two Kinds of Souls Bound and Liberated.

10.13

sei vibhinnamsa jiva dui ta 'prakara eka 'nitya-mukta', eka 'nitya-samsara'

'nitya-mukta' nitya krsna-carane unmukha 'krsna-parisada' nama, bhunje seva-sukha 'nitya-bandha' krsna haite nitya-bahirmukha 'nitya-samsara', bhunje narakadi duhkha sei dose maya-pisaci danda kare tare adhyatmikadi tapa-traya tarejari' mare

The *jivas* are divided in two categories. Some are eternally liberated, and others are eternally conditioned. Those who are eternally liberated are always awake to

Krsna consciousness, and they render transcendental loving service at the feet of Krsna. They are eternal associates of Krsna, and eternally enjoy the transcendental bliss of serving Krsna. Apart from these ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions. Owing to being opposed to Krsna consciousness the conditioned soul is punished by the witch of the external energy, *maya*. He suffers the threefold miseries caused by the body and mind, the inimical behavior of other living entities, and natural disturbances caused by the demigods. (Cc. *Madhya* 22.10-13)

The Soul's Constitutional Position

10.14

***jivera 'svarupa'haya krsnera 'nitya-dasa' krsnera 'tatastha-sakti',
'bhedabheda-prakasa suryamsa-kirana, yaiche agni-jvala-caya svabhavika
krsnera tina-prakara 'sakti' haya***

The living entity's constitutional position is to be an eternal servant of Krsna. As a manifestation of Krsna's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Krsna has three varieties of energy: *cit-sakti*, *tatastha-sakti*, and *maya-sakti*. (Cc. *Madhya* 20.108109)

The Jiva is an Eternal Servant of Krsna

10.15

***sabrahmakah sa-rudrasca sendra devam maharsibhih arcayanti surasestham
devam narayanam harih***

The Brahmas, Rudras, Indras, and Maharsis, as well as the demigods all worship the Supreme God, Sri Narayana, Hari. (*Prameya-ratnavali* 5.2 as quoted)

The Jiva is Krsna's Tatastha sakti

10.16

***tasya va etasya purusasya dve eva sthane bhavata idamsca paraloka sthanan
sandhyam trtiyam svapna-sthanam tasmin sandhye sthane tisthannete ubhe
sthane pasyatidanca paraloka-sthanan***

There are two states of the *jiva* in bondage the state with a corporeal body in the world and the state without a corporeal body in the world gained after death. There is an intermediate state that of sleep (dream). In this intermediate state one may at times have a dream of both worlds. Whatever is the way to the conditioned state of being in the other world, having obtained that way, one sees the evils of both this world and the joys of the other world. When he goes to sleep, he takes a little of the impressions of this variegated world, puts the body aside, and creates a dream body in its place, revealing his own brightness by his own light and dreams. Then he becomes illuminated. (*Brhad-aranyaka Upanisad* 4.3.9)

The Jiva, is a Manifestation one With and Different From the Lord

10.17

***'mayadhisa' 'maya-vasa' isvare-jive bheda hena-jive isvara-saha kaha ta'
abheda gita-sastrejiva-rupa 'sakti'kari'mane hena jive 'bheda' kara isvarera
sane***

The Lord is the master of His potency, and the jivas are the servants of His potency. That is the difference between the Lord and the living beings.

You may say that they are the same, but in *Bhagavad-gita* the living being is established as the marginal potency of the Supreme Lord. (Cc. *Madhya* 6.162-163)

10.18

***bhakti-yogena manasi samyak pranihite 'male apasyat purusam purnam
mayam ca tad-apasrayam***

Fixing his mind by perfectly engaging it in *bhakti-yoga*, without any tinge of materialism, he saw the Supreme Person along with His external energy, maya,

which was under full control. (*Bhag.* 1.7.4)

10.19

yaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-krtam cabhipadyate

Due to this external energy, the living entity, although transcendental to the three modes of nature, thinks himself a material product; thus he suffers the reactions of material miseries. (*Bhag.* 1.7.5)

The Jivas are Dependent on God

10.20

nityo 'nityanam cetanas cetananam eko bahunamyo vidadhati kaman tam atmasthamye' nupasyanti dhiras-tesam santih sasvati netaresam

Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. He maintains the innumerable living beings according to individual work and reaction of work. By His expansion as *Paramatma* that Supreme Lord is also present within the heart of every living being. Only through saintly persons, who can see that Supreme Lord within and without, can one attain perfect and eternal peace (*Katha Upanisad* 2.2.13)

10.21

ekasmad-isvaran-nityac-cetanat-tadrsa-mithah bhidyante na bahavo jivas-tena bhedah sanatana

The above verse explains that both the Supreme Lord and the individual souls are eternal and conscious. By affirming their eternal condition, their eternal distinction is also affirmed. (*Prameya-ratnavali* 4.5)

Suddhadvaita on the Difference Between Jiva and Isvara

10.22

yatha samudre bahavas-taranga statha vayam brahmani bhuri jivah bhavet tarango na kadacidabdhhi stvam brahma kasmad-bhavitasi jiva

O soul, in the same way that there are unlimited waves in the ocean so within the ocean of consciousness there are innumerable *jivas*. If a wave cannot become the ocean, how can a jiva soul become the Supreme Lord? (*Tattva-muktavali* 10)

The Difference Between *Jiva* and *Isvara* is Eternal

10.23

***idam jnanam upasritya mama sadharmyam agatah sarge 'pi nopajayante
pralaye na vyathanti ca***

By being fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution. (*Bhagavad-gita* 14.2)

Sruti on the Eternal Difference Between *Jiva* and *Isvara*

10.24

***pranaikadhina-vrttitvad vagadeh pranatayatha tatha brahmadhinavrtter-
jagato brahmatocyate***

As speech and other organs are also called *prana* or life air because their functions are dependent upon the functioning of the life air. So sometimes the material world is called Brahman because it functions by Brahman's support. (*Prameya-ratnavali* 4.6)

10. 25

***na vai vaco na caksumsi na srotrani na manamsityacaksate prana
ityevacaksate, prana hyevaitani sarvani bhavanti***

[Baladeva Vidyabhusana develops his point by quoting from the Upanisads]

The different senses, such as the voice, sense of sight, sense of hearing, and the mind, all are known as the life force, but the actual life force is different from all these senses, which depend on it. They are named after the life-force, although it is actually different from them. The idea is that although the senses are dependent on the life force, and may be collectively known as the life force, they

are all distinct. In the same way, the souls, which are dependent on Brahman, are sometimes known as Brahman, in order to show their origin, but they are always distinct from Brahman. (*Chandogya Upanisad* 5.1.15)

Sankara was Really a Proponent of the Difference Between *Jiva* and *Isvara*

10.26

sri sutra-karena krto vibhedo yat-karma-karturvyupadesa uktah vyakhya krta bhasyakrta tathaiva guham pravisthaviti bhedavakyaih

"*Karma-karturvyupadesacca*." In this *sutra* the author, Vedavyasa, recognizes the eternal distinction between Brahman and the *jiva*. Thus the eternal distinction between the soul and God is established by *Vedanta*. In Sankaracarya's commentary on the *Brahma-Sutra*, *guham pravisthavatamanau hi tad-darsanat*, "It is therefore seen that both the *jiva* and *Paramatma* occupy the heart." (*Brahma-Sutra* 1.2.11), Sankaracarya quotes the "*rtam pibantau*" *Upanisad* verse, *Katha Upanisad* 1.3.1. This verse asserts, "There are two selves residing in the core of the heart the *jiva* and *Paramatma*. The *jiva* enjoys the fruits of *karma* whereas *Paramatma* directs the soul to do good. Those who know Brahman speak of these two as being as distinct as shadow and light".

The *sutra* upon which this comment is made comes in reply to a question as to the difference between "intelligence" (*buddhi*) and the *jiva*. The *sutra* explains that *Paramatma* is the source of intelligence and accepts the distinction between *Paramatma* and the *jiva*. By quoting this verse in his commentary, Sankaracarya substantively agrees with the intent of the author of the *Brahma-sutra*, and recognizes the difference between the soul and God. (*Tattva-muktavali* 5.83)

Note: The word *karma* here means *object* or *Brahman*. The word *kartur* (*agent*) here means *jiva* according to Baladeva Vidyabhusana. Therefore, the line quoted means, "There is a difference between the object and the agent or between the soul and God.

10.27

yadyapi ha jagate isvare bheda nai sarvamaya paripurna ache sarvathani tabho tomahaite se haiyachi "ami" ama haite nahi kabhu haiyacha

tumi yena samudrera se "taranga" loke bole tarangera samudra na haya kona kale ata eva jagat tomara, tumi pita ihaloke paraloke tumi se raksita yaha haite haya janma, ye kare palana tare ye na bhaje, varjya haya sei jana ei sankarera sloka ei abhipraya iha na janiya matha ki karye mudhaya

[In his heart, Sankara is a servant of Krsna, although he has given many arguments promoting oneness just to confuse the atheists and bewilder the demons. In admitting this to Lord Caitanya, Sarvabhauma Bhattacarya said:]

Whatever Sankaracarya says, his ultimate intent is to promote the service of Krsna. A verse from Sankaracarya's own mouth confirms this, *satyapi bhadrapagame, natha! tavaham na mamakiyastvam, samudro hi tarangah, kvacan samudro na tarangah*. Sankaracarya himself says that whenever he remarks that there is no difference between God and the world, he is simply promoting the all-encompassing nature of the Lord. *[In other words, when Sankaracarya says that the world and God are one, He means that everything flows from the Lord and exists in Him, and is therefore nondifferent from Him.]* Sankaracarya says to Lord Visnu: "You are the Supreme Lord. Everything emanates from You. I have also emanated from You. You certainly did not emanate from me. The waves flow forth from the ocean; the ocean does not flow forth from the waves. This whole world flows forth from You, O Lord; You are the Lord and master of the universe. You protect and maintain both material and spiritual worlds. From You they have taken birth, and by You they are maintained. One who doesn't worship You is fit to be abandoned." *[Sarvabhauma continued]*

These are the words of Sankaracarya, and this is his intent. What will it benefit a fool who can't get this understanding into his head? (*C.Bhag. Antya 3.48-53*)

The Cause of the Jiva's Ignorance

10.28

dva suparna sayuja sakhya samanam vrksam parisasvajate tayoranyah pippalam svadvattya-nasnan-nanyo a 'bhicakasiti

The Supreme Lord is the friend of the living being, and is so kind upon him that He always accompanies the soul. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to

bestow auspiciousness upon the soul. In this way the Lord acts as the in-dwelling witness, even while the soul pursues the fruits of karma and experiences happiness and distress (*Svetasvatara Upanisad* 4.6,7)

10.29

***samane vrkse puruso nimagno'nisaya socati muhyamanah justhamyada
pasyatyanyamisam asya mahimanamiti vitasokah***

Although the two birds are in the same tree, the enjoying bird is full of anxiety and morose; but if somehow he turns to his friend, the Lord, and knows His glories, at once he is freed from all anxiety. (*Svetasvatara Upanisad* 4.7)

In Ignorance, the Soul Identifies With the Gross and Subtle Body and Suffers Repeated Birth and Death

1030

avidyayamastare varttamanah, svayam dhirah panditammanyamanah

damdramayamanah pariyanti mudha, andhenaiva niyamanayathandhah

Illusioned by ignorance (and thus identifying the gross and subtle bodies as the self), bewildered souls think themselves steady and wise. Baffled by their own conceit they set themselves up as scholars and thus lead other ignorant souls further into darkness. In this way, those blinded by ignorance lead similarly blind men into the darkness of oblivion. (*Katha Upanisad* 1.2.5)

10.31

krsna bhuli'sei jiva anadi-bahirmukha ataeva maya tare deya samsara-duhkha kabhu svarge uthaya, kabhu narake dubaya dandya-jane raja yena nadite cubaya

Forgetting Krsna, the living entity has been attracted by the external energy from time immemorial. Therefore the illusory energy gives him all kinds of misery. As a result, sometimes he is raised to heaven, and sometimes he is drowned in hell, just as a criminal is raised and again lowered into a pond on a dunking stool as punishment. (Cc. Madhya 20.117-118)

Attaining Krsna's Lotus Feet is Liberation From all Material Suffering

10.32

jnatva devam sarva-pasapahanih ksinaih klesair-janma-mrtyu-prahanih tasyabhidhyanat trtiyam dehabhede visvesvaryam kevala aptakamah

By understanding the truth of the Supreme Lord, one can slip the bonds of material life and get free from the miseries of repeated birth and death. Liberated from the gross and subtle material bodies, as an associate of the Supreme Lord in His transcendental abode, he attains an eternal divine form and realizes his heart's desires. (Svetasvatara Upanisad 1.11)

10.33

sadhu-sastra-krpaya yadi krsnonmukha haya sei jiva nistare, maya tahare chadaya

If the conditioned soul becomes Krsna conscious by the mercy of saintly persons, who voluntarily preach scriptural injunctions and help him to become Krsna conscious, *the conditioned soul is freed from the clutches of maya*. (Cc. Madhya 20.120)

The Siddhanta of Visisthadvaitavada Consciousness and Matter are Like the Gross and Subtle Body of the Lord

10.34

yah sarvesu bhutesu tisthan sarvebhyo bhutebhyo' ntaro yam

sarvani bhutani na viduryasya sarvani bhutani sariram

yah sarvani bhutanyantaroyamayatyesa ta atmantaryamvamrta

He dwells in all beings, and yet is different from them and unknown to them. All beings are His creation. He rules over them as the inner self. He is the soul of all souls. Just as the body is ruled by the soul, so all souls and all bodies are ruled by Him, the Soul of all souls. (*Brhad-aranyaka Upanisad* 3.7.15)

The Siddhanta of Dvaitadvaita-vada on the Subject of the Jiva

10.35

***jnana-svarupas ca hareradhinam sarira-yoga-viyoga-yogyam anum hi jivam
pratideha-bhinna jnatrtvavantam yadanantam ahuh***

The soul is both knower and known, unlimited in number, atomic, and an eternal servant of Krsna. Because of his atomic size he is sometimes enveloped by *maya* in the form of a material body. Sometimes he is disembodied. In any case, there are innumerable *jivas* appearing in countless material bodies. (*Nimbarkacarya, Dasa-sloka*)

***The Siddhanta of Suddhadvaita-vada (Visnusvami as represented by
Sridhara Svami)***

10.36

***hladinya samvidaslistah sac-cid-ananda isvarah svavidya-samvrto jivah
samklesa-nikarakarah***

The nature of the Supreme Lord is sat-cit-ananda: He is the ultimate embodiment of eternity, knowledge, and bliss, and is richly endowed with the *hladini* and *samvit* saktis. The *jivas* of this world, however, are covered by ignorance, which is the cause of their suffering the threefold miseries. (Sridhara Svami on *Srimad Bhagavatam* 1.7.5-6)

10.37

vastuno'mso jivo vastunah saktirmaya

vastunah karyam jagac-ca tat sarvam vastveva

The Supreme Lord alone is the substance of all reality; a particle of His substance is the jiva; the energy of that substance is maya and the effect of that substance is this material world. Therefore, everything having emanated from that supreme substance, all things may be said to be "nondifferent" from it. (*Bhavartha-dipika* 1.1.2)

A Liberated Soul Attains a Perfect Spiritual Body in the Service of Krsna

10.38

mukta api lilaya vigraham krtva bhagavantam bhajante

Liberated souls have divine forms with which they worship the Supreme Lord by taking part in His transcendental pastimes. (Cited by Sridhara Svami while commenting on *Srimad-Bhagavatam* 10.87.21)

Suddhadvaita-vada on the Distinct Position of the Eternally Liberated Souls

10.39

parsada-tanu-nama-karmarabdhham nityatvam suddhatvam ca

The eternal associates of the Lord are free from karma. They are eternally pure, transcendental, and free from all material qualities. (*Bhavartha-dipika* 1.6.21)

One who Equates the Jiva with the Supreme Lord is an Atheist

10.40

***aparimita dhruvas tanu-bhrtoyadi sarva-gatas tarhi na sasyateti niyamo
dhruva netaratha ajani ca yan-mayam tad avimucya niyantr bhavet samam
anujanatamyad amatam mata-dustataya***

If the countless living entities were all-prevading and possessed forms that never changed, You could not possible be their absolute ruler, O immutable One. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect. (*Bhag.* 10.87.30)

10.41

yei mudha kahe, jiva isvara haya 'sama' seita 'pasandi' haya, dande tareyama

Any fool who says that the Supreme Lord and the jiva are the same is an infidel, an offender, and an atheist. He is punished by the Lord of death, Yamaraja. (*Cc. Madhya* 18.115)

Thus ends the Tenth Jewel of the *Gaudiya Kanthahara* entitled *Jiva-tattva*

Acintya-bhedadheda-tattva

The Sruti on the Subject of Acintya-bhedabheda-tattva

11.1

***eko vasi sarvabhutamtaratma ekam rupam bahudhayah karoti tam
atmasthanye' nupasyanti dhiras-tesam sukham sasvatam netaresam***

Although His form is one, the Supersoul, who is the indwelling witness and controller of all living beings, is manifest in innumerable ways. The wise who can see that Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss. (*Katha Upanisad* 2.2.12)

Srimad Bhagavatam on Acintya-bhedabheda-tattva

11.2

***rte 'rthamyat pratiyeta na pratiyeta catmani tad vidyad atmano
mayamyathabhasoyatha tamah***

O Brahma, whatever appears to be of any value, if it has no relation to Me, has no reality. It is My illusory energy that reflection which appears to be in darkness. (*Bhag.* 2.9.34)

11.3

***yatha mahanti bhutani bhutesuccavacesv anu pravistany apravistani tatha
tesu na tesv aham***

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (*Bhag.* 2.9.35)

11.4

***yatra yena yato yasya yasmai yad yad yatha yada syad idam bhagavan saksat
pradhana-purusesvarah***

You are the substratum, the agent, and the instrument of the universe.

You are its source and its object or purpose. Whenever or whatever form it assumes is You. As the universe evolves, all the causes thereof, including time and manner, are You, the Almighty Lord, the controller of both *prakrti* (the enjoyed) and *purusa* (the enjoyer) and who transcends them both. (*Bhag.* 10.85.4)

Smrti on Acintya-bhedabheda-tattva

11.5

***maya tatam idam sarvam jagad avyakta-murtina mat-sthani sarva-bhutani na
caham tesv avasthitah***

In My unmanifest form I pervade this entire universe. All beings are in Me, but I am not in them. (*Bhagavad-gita* 9.4)

11.6

na ca mat-sthani bhutani pasya meyogam aisvaram bhuta-bhrn na ca bhuta-stho mamatma bhuta-bhavanah

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation; for I am the very source of creation. (*Bhagavad-gita* 9.5)

Srila Jiva Gosvami on Acintya-bhedabheda-tattva

11.7

ekam eva tat parama-tattvam svabhavikacintya-saktya sarvadaiva svarupa-

***tad-rupa-vaibhava-jiva-pradhana-rupena caturdhavatisthate
suryantarmandalastha-teja iva mandala tad-bahir-gatarasmi-tat-prattichavi-
rupena. durghata-ghata-katvam hyacintyatvam***

The Absolute Truth is one. His natural characteristic is that He has inconceivable potency. His inconceivable potencies are reposed in four different stages: His personal form (*svarupa*), the expansions of His divine form (*tad-rupa-vaibhava*), the *jivas*, and the material ingredients (*pradhana*). With regard to the sun, there is the sungod, the internal power of the sun, and that power when it is expanded as the external rays of the sun. Then there is the shadow of the sun, that is to say, the sun's reflection which is in darkness, far from the sun's influence. This illustration is used as an example. The point of the example is that in the same way as the sun appears in this fourfold manifestation (the sungod, its internal power, its external rays, and its shadow), there is one eternal Supreme Truth (the Lord) whose form is eternal, but who is possessed of different potencies: *svarupa-sakti*, *jiva-sakti*, and *maya-sakti*.

There seems to be a contradiction in this matter between the Lord being one eternal Absolute Truth and His simultaneously possessing inconceivable potency. How is it possible to understand such a contradiction? To that it is said *acintya* means beyond the *jiva*'s capacity to understand. An event which is extremely rare or unlikely, even physically impossible, is inconceivable. For the Supreme Lord, however, nothing is impossible for He has

inconceivable power. [Therefore the Lord's oneness with (and distinction from) His energy is said to be inconceivable *acintya-bhedabheda-vada*.]

(*Bhagavata-sandarbha* 16)

Note: *Srila Prabhupada* paraphrased this section of *Jiva Gosvami's Bhagavata-sandarbha* as follows:

Srila Jiva Gosvami states in Bhagavata-Sandarbha (16) That by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, His potential parts and parcels (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun-rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth we must admit that His powers are inconceivable to our tiny brains.

The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder such scientists. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth, are, beyond all doubts, inconceivable.

11.8

apare tu "tarko-pratisthanat" bhede'pya-bhede'pi nirmalyada-dosa-santati-darsanena bhinnataya cintaryitumasakayatvadabhedah sadhyantah

tad-vad-abhinnatayapi cintayiuamasakayatvadbhedamapi sadhayanto' cintyabhedabhedavada svikurvanti.

tatra badara-pauranika-saivanam mate bhedabhedau bhaskaramate ca. mayavadinam tatra bhedamso vyavaharika eva pratitiko va. gautama-kanada-jaimini-kapila-patanjalimate tu bheda eva.

***sri ramanuja-madhvacaryamate cetyapi sarvatrici prasiddhih. svamate
tvacintyabhedabhedaeva acintyasaktimayatvaditi***

Other *sampradayas* of Vedantists admit that boundless essays, dissertations, and theses can never be established as truth through any amount of argument. Still, they think that the principle of oneness and difference existing together in the same place transgresses the boundaries of reality. They take it that this is a symptom of the fault of neglecting the nature of universality that is, that if difference is true, then it must be true universally, and if oneness is true then it must be true universally. Following this faulty logic they therefore think that these two difference and non-difference cannot independently coexist. There cannot be both duality and oneness, they reason; one of these doctrines must have supremacy over the other. Those who think it is one, find that their attempts to practice the doctrine of oneness are impossible. In the same way, those who attempt to practice a doctrine of absolute difference will find their position untenable. In this way, both the practitioners of absolute oneness and the practitioners of absolute duality will be unable to realize their philosophy. Therefore, in light of the difficulties of trying to realize oneness without distinction or distinction without oneness, the principle of *acintya-bhedabheda-vada*, or inconceivable, simultaneous oneness and distinction, has been accepted as the highest harmonizing principle.

The true opinion of the sage Badasa and the *Puranas* is *bhedabheda-vada*, oneness and difference. Even the followers of Siva sometimes accept this. For example, the commentator Bhaskara accepts *bhedabheda-vada* in the idea that there is a difference between the articles offered to the Deity and the Deity Himself. In the opinion of the mayavadis, the branches of difference are merely *vyavaharika*, mundane or apparent. Gautama, Kanada, Jaimini, Kapila, and Patanjali admit the existence of distinction. In the opinions of Ramanuja and Madhva's this principle reaches a higher level of perfection. Ramanuja's *visistadvaita* philosophy supports difference and nondifference, and Madhva's *suddha-dvaita* philosophy supports the principle of difference. The Supreme Lord has inconceivable potency; and He supports the conclusion of *acintya-bhedabheda-vada*. This is our conclusion. (*Paramatma-Sandarbha, Sarva-samvadini-tika*, Jiva Gosvami)

The *Brahma-sutras* Support the View of *Sakti-parinamavada*

***vyasera sutrete kahe 'parinama'-vada 'vyasa bhranta' bali' tara uthaila
vivada parinama-vade isvara hayena vikari eta kahi' 'vivarta'-vada sthapanaye
kari vastutah parinama-vada sei se pramana***

***dehe atma-buddhi ei vivartera sthana avicintya-sakti-yukta sri-
bhagavan icchaya jagad-rupe paya parinama tathapi acintya-saktye haya
avikari prakrta cintamani tahe drstanta ye dhari nana ratna-rasi haya
cintamani haite tathapiha mani rahe svarupe avikrte prakrta-vastuteyadi
acintya-sakti haya isvarera acintya-sakti, ithe ki vismaya***

In *Vedanta-Sutra*, Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord. Sankaracarya has misled the world, however, by claiming that Vyasadeva was mistaken. Thus he has raised great opposition to theism throughout the world. According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed. Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. The Supreme Personality of Godhead is opulent in all respects. By His inconceivable energies, therefore, He has transformed the material cosmic manifestation. Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged. Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form. If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead? (Cc. Adi 7.121-127)

The Meaning of *Parinama-vada* and *Vivarta-vada*

11.10

***satattvato' nyatha pratha vikara ityudiritah atattvato' nyatha pratha vikarta
ityudahrtah***

When a real substance takes another form it is called vikara, or transformation. An example of this is the transformation of milk into yogurt. When something is mistaken for something else it is called vivarta, or illusion, like when a rope is taken as a snake. (*Sadananda Yogindra, Vedanta-sara* 59)

Thus ends the Eleventh Jewel of *Gaudiya Kanthahara*, entitled *Acintya-bhedabheda-tattva*

Abhidheya-tattva

Sreyas and Preyas

12.1

sreyas ca preyas ca manusyameta-stau samparitya vivinakti dhirah sreya hi dhiro' bhipreyaso vrnite preyo mando yogaksemad vrnite

Every soul has the option of accepting either the path of the senses (*preyas*) or the path of spiritual well-being (*sreyas*). The wise, after carefully weighing these accept the path of spiritual well-being, whereas deluded souls prefer the path of sense enjoyment. (*Katha Upanisad*. 1.2.2)

The Purpose of Human Life

12.2

labdhva su-durlabham idam bahu-sambhavante manusyam artha-dam anityam apiha dhirah turnam yateta na pated anu-mrtyu yavan nihsreyasaya visayah khalu sarvatah syat

After many births one achieves the human form, which, although temporary, affords one the opportunity to attain the highest perfection. Thus, a sober person should immediately endeavor for the ultimate perfection of life and not fall back into the cycle of repeated birth and death. After all, sense gratification is available even in the most abominable species, whereas Krsna consciousness is only possible for a human being. (*Bhag.* 11.9.29)

Three Different Paths *Karma*, *Jnana*, and *Bhakti*

12.3

***yogas trayo maya prokta nram sreya-vidhitsaya jnanam karma ca bhaktis ca
nopayo 'nyo 'sti kutracit***

[The Lord said] My dear Uddhava, because I desire human beings to achieve perfection, I have presented three paths of advancement the path of knowledge (*jnana*), the path of pious work (*karma*), and the path of devotion (*bhakti*). There are no other paths besides these three. (*Bhag.* 11.20.6)

Who Qualifies for *Karma*, *Jnana*, or *Bhakti*

12.4

***nirvinnanam jnana-yogo nyasinam iha karmasu tesv anirvinna-cittanam
karma-yogas tu kaminam***

Out of these three paths, those who are disgusted with fruitive work are qualified for *jnana-yoga*. Those who are still charmed by fruitive work are qualified for *karma-yoga*. (*Bhag.* 11.20.7)

12.5

***yadrcchaya mat-kathadau jata-sraddhas tu yah puman na nirvinno nati-sakto
bhakti-yogo 'sya siddhi-dah***

One who, by good fortune, has firm faith in hearing Hari-katha and is not attracted or repelled by material things, is qualified for perfection through *bhakti-yoga*. (*Bhag.* 11.20.8)

12.6

***tavat karmani kurvita na nirvidyetayavata mat-katha-sravanadau va
sraddhayavan na jayate***

As long as one is not detached from fruitive work and material enjoyment, and as long as one has no faith in devotion to Krsna, beginning with hearing and chanting His glories, one should follow the religious principles on the path of *karma* as given in the *Vedas*. (*Bhag.* 11.20.9)

To be Fixed in That for Which one is Qualified is a Good Quality

12.7

sve sve 'dhikareya nistha sa gunah parikirtitah viparyayas tu dosah syad ubhayor esa niscayah

Being fixed in the position for which one is qualified is virtuous. The opposite accepting a position for which one is unqualified is irresponsible and is considered impious. This is the definite conclusion. (*Bhag.* 11.21.2)

12.8

sreyan sva-dharmo vigunah para-dharmat sv-anusthitat sva-dharme nidhanam sreyah para-dharmo bhayavahah

It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's *dharma*, for to follow another's *dharma* is dangerous. (*Bhagavad-gita* 3.35)

Even Sages and Demigods are Bewildered Trying to Understand the Vedas

12.9

sri-avirhotra uvaca

karmakarma vikarmeti veda-vado na laukikah vedasya cesvaratmatvat tatra muhyanti surayah

The classifications of *karma* (duties enjoined by the Vedas) *akarma* (acts prohibited by the Vedas) and *vikarma* (those acts neither sanctioned nor forbidden) are defined in the Vedas, which are of supernatural origin. Therefore, because the Vedas emanate from God, even though sages and demigods are bewildered in trying to understand them, they are conclusive. (*Bhag.* 11.3.43)

12.10

paroksa-vado vedo 'yam balanam anusasanam karma-moksaya karmani vidhatte hy agadam yatha

The Vedas often imply something deeper and different from the superficial

interpretation of its words. Thus they sometimes instruct us indirectly about the Truth. As a child is tempted to take bitter medicine by something sweet the *Vedas* sometimes glorify the path of *karma*, but the true goal of the *Vedas* is liberation from *karma*. (*Bhag.* 11.3.44)

12.11

nacared yas tu vedoktam svayam ajno 'jitendriyah vikarmana hy adharmena mrtyor mrtyum upaiti sah

[One should not prematurely give up Vedic injunctions, thinking them external to the process of liberation]. Rather, if an ignorant person who cannot control his senses, ignores the Vedic injunctions, he will engage in irreligious and impious activities, and thus will suffer repeated birth and death. (*Bhag.* 11.3.45)

12.12

vedoktam eva kurvano nihsango 'rpitam isvare naiskarmyam labhate siddhim rocanartha phala-srutih

One who performs actions sanctioned by the *Vedas*, without attachment, and who dedicates his work to the Supreme Lord is freed from the reactions of *karma*. The promise of the fruits of *karma* mentioned in the *Vedas* is only meant to encourage the foolish to engage in *karma-yoga*. [For all the abovereasons, the *Vedas* sometimes encourage the path of *karma*, to gradually bring the foolish souls to the platform of freedom from *karma* and full engagement in *bhakti*]. (*Bhag.* 11.3.46)

The Vaisnava Guru Never Encourages Karma

12.13

svayam nihsreyasam vidvan na vakty ajnaya karma hi na rati rogino 'pathyam vanchato 'pi bhisaktamah

A pure devotee, who is fully accomplished in the science of devotional service, will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced doctor who never encourages a patient to eat food injurious to his

health, even if the patient desires it. (*Bhag.* 6.9.50)

Karma-yoga Does not Give Freedom From the Fear of Birth and Death

12.14

istveha devatayajnaiḥ svar-lokam yati yajnikāḥ bhunjita deva-vat tatra bhogān divyaṇ nijarjitaṇ

[The Lord said] If one performs sacrifice, or *karma-yoga* according to *varnasrama-dharma*, his fruits will be temporary. By satisfying the gods through sacrifice, he gets good karma and goes to the heavenly planets where he enjoys as if he were a god. He thus enjoys the results of his good *karma* for a brief time in the heavenly planets. (*Bhag.* 11.10.23)

12.15

tavat sa modate svarge yavat puṇyam samapyate ksina-puṇyaḥ pataty arvaḥ anicchan kala-calitaḥ

As long as the piety accumulated from good *karma* is plentiful, he enjoys opulent pleasures in the heavenly planets. When the accumulated piety of his good karma is exhausted his time of enjoyment is finished, and he again falls down from heaven. (*Bhag.* 11.10.26)

12.16

te tam bhuktva svarga-lokaṁ viśalam

ksine puṇye martya-lokaṁ viśanti evaṁ trayi-dharmam anuprapanna gata-gatam kama-kama labhante

When they have thus enjoyed heavenly sense pleasure, they again return to this mortal world. Thus, those who are filled with desires and follow the *Vedas* to attain material enjoyment achieve only flickering pleasure. They are then cast down to suffer repeated birth and death. (*Bhagavad-gita* 9.21)

Bhagavatam Derides Karma and Jnana

12.17

***naiskarmyam apy acyuta-bhava-varjitam na sobhate jnanam alam
niranjanam kutah punah sasvad abhadram isvare na carpitam karma yad apy
akaranam***

The freedom from *karma* or liberation attained through impersonal knowledge is ugly because it is devoid of a conception of the personal absolute. What then is the use of *karmic* activities? They are painful and inauspicious from beginning to end, and their results are temporary. Of what use is any work if it is not for Krsna's pleasure? Merely retiring from work cannot bring about fulfillment. Even liberation, which is free from *karma*, cannot be considered perfection for it lacks a personal conception of reality. How then, can one expect fulfillment in a life of laborious work which is not done for the satisfaction of Krsna? (*Bhag.* 1.5.12)

Materialistic Karmic Activities are Condemned

12.18

***nehayat karma dharmaya na viragaya kalpate na tirtha-pada-sevayai jivann
api mrto hi sah***

Anyone whose work (*karma*) does not elevate him to religious life (*dharma*), whose religious life does not lead to renunciation (*vairagya*) and whose renunciation does not lead to devotional service to the Supreme Lord is counted among the living dead. (*Bhag.* 3.23.56)

12.19

***dharmah svanusthitah pumsam visvaksena-kathasuyah notpadayediyadi ratim
srama eva hi kevalam***

Any religious practices and occupational duties that do not promote attraction for the message of the Personality of Godhead are certainly a useless waste of time. (*Bhag.* 1.2.8)

12.20

***dharmasya hy apavargyasya nartho 'rthayopakalpate nartasya
dharmaikantasya kamo labhaya hi smrtah***

All *dharmas* are certainly meant for ultimate liberation. They should never be performed for material gain. Further, according to sages, one engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification. (*Bhag.* 1.2.9)

12.21

***kamasya nendriya-pritir labho jiveta yavata jivasya tattva-jijnasa nartoyas
ceha karmabhih***

Life's desires should never be aimed at sensual enjoyment. One should not wish for anything more than what is needed for self-preservation, because the real purpose of human life is to inquire after the Absolute Truth. Nothing else should be the goal of one's works. (*Bhag.* 1.2.10)

The Path of *Karma* is Condemned in the *Vedas*

12.22

***plava hyete adrdha yajnarupa astadasoktamavaram yesu karma etacchreyoye'
bhinandanti mudha jara-mrtyum te punarevapiyanti***

Even the best kinds of karmic sacrifice carefully performed with eighteen priests are unreliable boats for crossing the ocean of material existence. Those deluded souls who take to materialistic forms of sacrifice, thinking that they lead to the highest spiritual gain, are fools who suffer again and again the miseries of birth, death, old age, and disease. (*Mundaka Upanisad* 1.2.7)

12.23

***avidyayamantare vartamanah svayam dhirah panditam
manyamanah janghanyamanah pariyanti mudha andhenaiva
niyamanayathandhah***

Thus deluded by ignorance, but thinking themselves to be wise, sober, and learned, such fools, even while suffering the miseries of sense enjoyment,

lead other fools into darkness, just as blind men lead other blind men into a ditch. (*Mundaka Upanisad* 1.2.8)

12.24

avidyayam bahudha vartamana vayam krtartha ity-abhimanyanti balah yat karmino na pravedayanti ragat tenaturah ksina-lokas-cyavante

Deep in the darkness of ignorance, these fools think, "We have reached the goal". Being attached to karmic religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death. (*Mundaka Upanisad* 1.2.9)

Without Worshiping Visnu, Worship of Demigods is Improper

12.25

ye 'py anya-devata-bhakta yajante sraddhayanvitah te 'pi mam eva kaunteyayajanty avidhi-purvakam

Those who faithfully dedicate themselves to the worship of demigods worship Me indirectly, but their worship is done with improper understanding. (*Bhagavad-gita* 9.23)

Impersonalism is Condemned in the Upanisads

12.26

andham tamah pravisantiye 'vidyam upasate tato bhuya iva te tamo ya u vidyayam ratah

Those who engage in the culture of ignorance [and so perform *karma-kanda* worship to attain their desired object] shall enter into dark regions of ignorance. Worse still are those engaged in the culture of so-called knowledge. They enter into a realm of even greater darkness. (*Isopanisad* 9)

12.27

kleso 'dhikataras tesam avyaktasakta-cetasam avyakta hi gatih duhkham

dehavadbhir avapyate

For those whose minds are attached to the unmanifest, impersonal feature of the Absolute, advancement is very troublesome. Progress in that discipline is always difficult for those who are embodied. (*Bhagavad-gita* 12.5)

The Scriptures Condemn the Ascending Path of Knowledge

12.28

jnane prayasam udapasya namanta eva jivanti san-mukharitam bhavadiya-vartam sthane sthitah sruti-gatam tanu-van-manobhir ye prayaso 'jita jito 'py asi tais tri-lokyam

[Lord Brahma said] My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empirical philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes, and qualities. They should completely follow the principles of devotional service. Surrendering fully with body, mind, and words they can live in any position. Indeed, O Lord, although You are unconquerable, You are conquered by such persons. (*Bhag.* 10.14.3)

12.29

sreyah-srtim bhaktim udasya te vibho klisyanti ye kevala-bodha-labdhaye tesam asau klesala eva sisyyate nanyadyatha sthula-tusavaghatinam

My dear Lord, devotional service unto You is the only auspicious path. Those who reject the path of *bhakti* and try to reach the infinite with their finite brains will never succeed. O Lord, those who want to have a clear conception of You through their intellect find their attempts useless. Their endeavors end only in trouble and frustration, like the frustration of those who try to beat rice from empty husks. (*Bhag.* 10.14.4)

The Followers of the Ascending and Descending Path and Their Destinations

12.30

***ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-
buddhayah aruhya krcchrena param padam tatah patantya adho 'nadrta-
yusmad-anghrayah***

Someone may say that aside from Vaisnavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaisnavas but have accepted different process for attaining salvation. What happens to them? In answer to this question, Lord Brahma says: O lotus-eyed Lord, although non-devotees who accept severe austerities and penance's to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realization, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet. (*Bhag.* 10.2.32)

12.31

***tatha na te madhava tavakah kvacid bhrasyanti margat tvayi baddha-
sauhrdah tvayabhigupta vicaranti nirbhaya vinayakanikapa-murdhasu prabho***

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall down like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. (*Bhag.* 10.2.33)

12.32

***jivan-mukta api punar-bandhanamyanti karmabhih yady-acintya-maha-
saktau bhagavaty-aparadhinah***

Those souls who have attained liberation while living can again become bound if they commit an offense to the inconceivably powerful Supreme Personality of Godhead. (*Vasana-bhasyodhrta Sri Bhagavata-parisista-vacana*)

12.33

***jivan-muktah prapadyante kvacit samsara-vasanam yogino na vilipyante
karmabhir-bhagavat-parah***

Those who have attained liberation while living sometimes develop material

attachment, but those who are fixed in bhakti-yoga, who have dedicated themselves to Krsna, will never again have to suffer repeated birth and death. (*Vasana-bhasyodhrta Sri Bhagavata-parisista-vacana*)

12.34

nanu-vrajati yo mohadavrajantam jagadisvaram jnanagnidagdha-karmapi sa bhaved brahmaraksasah

Out of foolishness if one does not follow the Lord of the universe when he goes out on a chariot then such a person will become *Brahma-raksasa* even if he is a liberated person. (*Ratha-yatra-prasange Sri Visnu-bhakti-candrodayoddhrta Puranavakya*)

Material Education, Austerity, Work, Knowledge, or Eightfold Yoga, Cannot Enable one to see God

12.35

adyapi vacas-patayas tapo-vidya-samadhibhih pasyanto 'pi na pasyanti pasyantam paramesvaram

[The most powerful Lord Brahma, the father of all progenitors, Lord Siva; Manu, Daksa and other rulers of humankind, the four saintly Brahmacaris headed by Sanaka and Sanatana, the great sages Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, and Vasistha, and my humble self (Narada) are all stalwart *brahmans*.] All of us can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after searching for the Supreme Personality of Godhead, who sees everything, we cannot see Him or understand Him. (*Bhag.* 4.29.44)

The Instruction of the Vedas About the Ascending Path of Impersonal Knowledge

12.36

nayam-atma-pravacanena labhyo na medhaya na bahunasrutena yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam

The Supreme Self can never be known by argument, reasoning, intelligence, or scholarship. By His own sweet will, however, the Lord may choose to reveal Himself to someone in His personal divine form. Only such a person can see the Lord. (*Mundaka Upanisad* 3.2.3)

12.37

***athapi te deva padambuja-dvaya-prasada-lesanugrhita eva hi janati tattvam
bhagavan-mahimno na canya eko 'pi ciram vicinvan***

[Lord Brahma said] My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate are unable to know you, even though they study the *Vedas* for many years. (*Bhag.* 10.14.29)

12.38

isvarera krpa-lesa haya ta'yahare sei ta' isvara-tattva janibarepare

If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead. (*Cc. Madhya* 6.83)

Bhakti is Superior to Karma and Jnana

12.39

***sva-sukha-nibhrta-cetas tad-vyudastanya-bhavo 'py ajita-rucira-lilakrsta-saras
tadiyam vyatanuta krpaya yas tattva-dipam puranam tam akhila-vrjina-ghnam
vyasa-sunum nato 'smi***

Let me offer my respectful obeisance's unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Kṛṣṇa. He therefore mercifully spoke the supreme Purana, Srimad Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa. (*Bhag.* 12.12.69)

The Eightfold Yoga System Does not Lead to the Highest Goal

12.40

yamadibhiryoga-pathaih kama-lobha-hato muhuh mukunda-sevaya yadvat tathatmaddha na samyati

By yoga practice one may be able to control the senses and become relatively free from lust and greed, but this will never satisfy the soul. Only devotional service to Krsna gives complete satisfaction to the soul. (*Bhag.* 1.6.35)

Mind Control Through Pranayama is Impossible

12.41

yunjananam abhaktanam pranayamadibhir manah aksina-vasanam rajan drsyate punar utthitam

Nondevotees who attempt to control the mind through *pranayama* may succeed for a time, but ultimately their minds are filled with subtle desires, therefore, they soon become attached once again to the sense objects. (*Bhag.* 10.51.60)

12.42

prayasah pundarikaksa yunjanto yogino manah visidanty asamadhanan mano-nigraha-karsitah

O lotus-eyed Lord, those yogis who try to control their minds are frustrated in their attempts to attain samadhi, and soon tire of their efforts at mind control. (*Bhag.* 11.29.2)

Yoga and Pranayama are a Waste of Time

12.43

antarayan vadanty eta yunjato yogam uttamam maya sampadyamanasya kala-ksapana-hetavah

The wise have concluded that yoga and its mystic perfection's are impediments

on the path of the Absolute Truth. They are a waste of time for those who wish to practice the best yoga, devotional service, and thus attain the highest perfection [love of Godhead]. (*Bhag.* 11.15.33)

Who is a Real Yogi and Sannyasi?

12.44

anasritah karma-phalam karyam karma karotiyah sa sannyasi ca yogi ca na niragnir na cakriyah

One who is unattached to the fruits of his work yet does his duty is a true sannyasi and a yogi, not he who lights no fire of sacrifice or performs no work. (*Bhagavad-gita* 6.1)

12.45

niskama haiyakare ye krsna-bhajana tahare se bali "yogi" sannyasa-laksana visnu-kriya na karile paranna khaile kicchu nahe, saksatei ei vede bale

One who worships Krsna without material desires is a real *yogi* and has symptoms of *sannyasi*. Those who do not work for Visnu but eat from others are parasites. That is the version of the Vedas. (*C.bhag. Antya* 3.41-42)

12.46

tapasvibhyo 'dhiko yogi jnanibhyo 'pi mato 'dhikah karmibhyas cadhiko yogi tasmadyogi bhavarjuna

A yogi is greater than a ascetic, a *jnani*, or a *karmi*. Therefore, O Arjuna, always be a *yogi*. (*Bhagavad-gita* 6.46)

12.47

yoginam api sarvesam mad-gatenantar-atmana sraddhavan bhajateyo mam sa meyuktatamo matah

Of all *yogis*, who always abides in Me with great faith, always thinking of Me and worshipping Me in transcendental loving service, is most intimately united

with Me in *yoga*. He is the highest of all. (*Bhagavad-gita* 6.47)

Without Bhakti There is no Means to Attain the Supreme

12.48

***na sadhayati mamyogo na sankhyam dharma uddhava na svadhyayas tapas
tyago yatha bhaktir mamorjita***

I am not controlled by those who practice mystic yoga, Sankhya philosophy, mundane piety and religion, study of the Vedas, penances and renunciation. O Uddhava, I am controlled by bhakti. Those who have developed unalloyed devotion for Me control Me by their love. (*Bhag.* 11.14.20)

Pure Devotion is the Only Means to Attain Krsna

12.49

***'bapera dhana ache' jnane dhana nahi paya tabe sarvajna kahe tare praptira
upaya 'ei sthane ache dhana'yadi daksine khudibe 'bhimarula-baruli' uthibe,
dhana na paibe 'pascime'khudibe, taha 'yaksa' eka haya se vighna karibe,
dhane hata na padaya 'uttare' khudile ache krsna 'ajagare' dhana nahi pabe,
khudite gilibe sabare purva-dike tate mati alpa khudite dhanera jhari padibeka
tomara hatete aiche sastra kahe, karma, jnana,yoga tyaji' 'bhaktye' krsna vasa
haya, bhaktye tanre bhaji ataeva 'bhakti'krsna-praptyera upaya 'abhidheya'
bali' tare sarva-sastregaya dhana paileyaiche sukha-bhoga phala paya sukha-
bhoga haite duhkha apani palaya taiche bhakti-phale krsne prema
upajaya preme krsnasvada haile bhava nasa paya daridrya-nasa, bhava-ksaya,
premera 'phala' naya prema-sukha-bhoga mukhya prayojana haya***

Although being assured of his father's treasure, the poor man could not acquire this treasure by such knowledge alone. The astrologer had to tell him, therefore, the means whereby he could actually find the treasure. The astrologer said, "The treasure is in this place, but if you dig on the southern side, the wasps and drones will rise, and you will not get your treasure. If you dig on the western side, a ghost will create such a disturbance that your hands will not even touch the treasure. If you dig on the northern side, a big black snake will devour you. If, however, you dig up a small quantity of dirt on the eastern side, you will immediately touch the pot of treasure. Revealed scriptures conclude that one

should give up fruitive activity, speculative knowledge, and the mystic *yoga* system. Instead one should take to devotional service, by which Kṛṣṇa can be fully satisfied. The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called *abhidheya*. This is the verdict of all revealed scriptures. When one is actually rich he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed. Similarly, as a result of *bhakti*, one's dormant love for Kṛṣṇa awakens. Then one can taste the association of Lord Kṛṣṇa. And material existence, the repetition of birth and death, comes to an end. The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss. (*Cc. Madhya* 20.131-136, 139-142)

The Goal of *Bhakti* and the Goal of Karma and *Jnana* are not the Same

12.50

***tesam satata-yuktanam bhajatam priti-purvakam dadami buddhi-yogam
tamyena mam upayanti te***

To those who are constantly devoted, serving Me with love, I give the understanding by which they can come to Me. (*Bhagavad-gita* 10.10)

12.51

***yogasya tapasas caiva nyasasya gatayo 'malah mahar janas tapah satyam
bhakti-yogasya mad-gatih***

Those who practice mystic yoga, who perform great austerities and accept *sannyasa*, may attain the sinless realms of Maharloka, Janaloka, Tapaloka, and Satyaloka, but those who practice bhakti-yoga, devotional service unto Me, attain My abode. (*Bhag.* 11.24.14)

12.52

***yanti deva-vrata devan pitrnyanti pitr-vratah bhutaniyanti bhutejyayanti mad-
yajino 'pi mam***

Those who worship the demigods go to the planets of the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits take birth among such beings, and those who worship Me will live with Me.
(*Bhagavad-gita* 9.25)

12.53

'mukti, bhukti vancheyei, kahan duohara gati?'

'sthavara-deha, deva-dehayaiche avasthiti'

"And what is the destination of those who desire liberation and those who desire sense gratification?" Sri Caitanya Mahaprabhu asked. Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods." (*Cc. Madhya* 8.257)

The Character of *Bhakti*

12.54

***mac-citta mad-gata-prana bodhayantah parasparam kathayantas ca mam
nityam tusyanti ca ramanti ca***

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing, about Me.

(*Bhagavad-gita* 10.9)

Thus ends the Twelfth Jewel of the *Gaudiya Kanthahara*, entitled *Abhidheya-tattva*.

Sadhana-bhakti-tattva

Jnana-misra-bhakti: Devotion Mixed with Knowledge

13.1

brahma-bhutam prasannatma na socati na kanksati samah sarvesu bhutesu mad-bhaktim labhate param

One who is situated in Brahman is joyful. He never laments nor hankers for anything. He is equally disposed toward every living being. In that state he attains pure devotional service unto Me. (*Bhagavad-gita* 18.58)

Karma-misra-bhakti: Devotion Mixed with Karma

13.2

yat karosi yad asnasi yaj juhosi dadasi yat yat tapasyasi kaunteya tat kurusva mad-arpanam

O son of Kunti, whatever you do, whatever you eat, whatever you offer or give away, as well as whatever austerities you perform should be done as an offering unto Me. (*Bhagavad-gita* 9.27)

13.3

varnasramacaravata purusena parah puman visnur-aradhyate pantha nanyas tat-tosa-karakah

The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of *varnasrama-dharma*. There is no other way to satisfy Lord Visnu. One must be situated in the one of the four *varnas* and *asramas*. (*Visnu Purana* 3.8.9)

13.4

yajnarthat karmano 'nyatra loko 'yam karma-bandhanah tad-artham karma kaunteya mukta-sangah samacara

Work done as a sacrifice for Visnu must be performed, otherwise work binds one to the material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage. (*Bhagavad-gita* 3.9)

The Definition of *Bhakti*

13.5

sa paranuraktirisvare

Transcendental attachment to the Supreme Lord is called bhakti. (*Sandilya-bhakti-sutra*)

13.6

anyabhilasita-sunyam jnana-karmady-anavrtam anukulyena krsnanu-silanam bhaktir-uttama

Pure devotional service is free from all impurities, beginning with *karma* and *jnana*. In other words, it is devoid of all attempts to attain fulfillment through power and knowledge. *Suddha-bhakti* is the favorable cultivation of service to Krsna. In *suddha-bhakti* a devotee constantly serves Krsna's desires. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 1.11)

13.7

sarvopadhi-vinirmuktam tat-paratvena nirmalam hrsikena hrsikesa-sevanam bhaktirucyate

Devotional service means engaging all our senses in the service of the Lord of the senses. By this one is liberated from all material designations and one's senses are purified. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 1.12)

The Srutis Glorify Bhakti

13.8

bhaktirevainam nayati bhaktirevainam darsayati bhaktivasah puruso

bhaktireva bhuyasi

Bhakti leads the jiva to the Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by *bhakti*. *Bhakti* is best of all. (Madhvacarya's commentary on *Vedanta-Sutra* 3.3.53)

13.9

om amrtarupa ca

Bhakti has a nectarean form. (*Narada-bhakti-sutra* 1.3)

13.10

omyal labdha puman siddho bhavatyamrti-bhavati trpto bhavati

On attaining divine love man attains perfection and immortality. He becomes thoroughly satisfied. (*Narada-bhakti-sutra* 1.4)

omyat prapya na kincit vanchati na socati na dvesti na ramate notsahi bhavati

Upon attaining love of God one neither hankers nor laments. He is freed from attachment and detachment, and takes no pleasure in material things. (*Narada-bhakti-sutra* 1.5)

Two Kinds of Bhakti Vaidhi and Raganuga

13.12

sastroktaya prabalaya tat-tan-maryadayanvita vaidhi bhaktiriyam kaiscin- maryadamarga ucyate

Devotional service governed by the rules and regulations of the scriptures is also called *maryada-marga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars [such as Vallabhacarya]. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.269)

13.13

iste svarasiki ragah paramavistata bhavet tan-mayiya baved-bhaktih sa'tra

ragatmikodita

Raga-bhakti is complete absorption in the Deity of one's choice; that absorbing devotion is here described as *ragatmika-bhakti*. In other words, spontaneous attraction for Kṛṣṇa while being completely absorbed in thoughts of Him with an intense desire of love. (*Bhakti-rasamṛta-sindhu*, *Purva-vibhaga* 2.272)

Vaidhi-bhakti

13.14

surarse vihita sastre harimuddisya ya kriya saiva bhaktiriti prokta taya bhaktih para bhavet

O sage amongst the demigods, Nārada, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of *bhakti*, (*sadhana-bhakti*), by practicing which one may attain the highest *bhakti* (*prema*). (*Bhakti-rasamṛta-sindhu*, *Purva-vibhaga* 2.13)

Raga-bhakti

loka-dharma, veda-dharma, deha-dharma, karma lajja, dhairya, deha-sukha, atma-sukha-marma dustyaja arya-patha, nija parijana sva-jane karayeyata tadana-bhartsana sarva-tyaga kari' kare kṛṣṇera bhajana kṛṣṇa-sukha-hetu kare prema-sevana ihake kahiye kṛṣṇe drdha anuraga svaccha dhautavastreyaiche nahi kona daga ataeva kama-preme bahuta antara kama andhatamah, prema—nirmala bhaskara ataeva gopi-ganera nahi kama-gandha kṛṣṇa-sukha lagi matra, kṛṣṇa se sambandha atma-sukha-duhkhe gopira nahika vicara kṛṣṇa-sukha-hetu cesta mano-vyavahara kṛṣṇa lagi' ara saba kareparityaga kṛṣṇa-sukha-hetu kare suddha anuraga

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of *varnasrama-dharma*, which is difficult to give up the *gopis* have forsaken all these, as well as their relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa.

They render loving service to Him for the sake of His enjoyment. That is called

firm attachment to the Lord. It is spotlessly pure, like a clean cloth that has no stain. Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun. Thus there is not the slightest taint of lust in the *gopis* love. Their relationship with Krsna is only for the sake of His enjoyment. The *gopis* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Krsna. They renounced everything for Krsna. They have pure attachment (*anuraga*) to giving Krsna pleasure. (Cc. Adi 4.167-172, 174-175)

The Nine Limbs of *Bhakti*

13.16

***sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam
dasyam sakhyam atma-nivedanam***

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering

the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) these nine processes are accepted as pure devotional service. (*Bhag.* 7.5.23)

13.17

***iti pumsarpita visnau bhaktis cen nava-laksana kriyeta bhagavatya addha tan
manye 'dhitam uttamam***

These nine are the processes of pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be considered most learned, for he has acquired full knowledge. (*Bhag.* 7.5.24)

13.18

***sri visnoh sravane pariksidabhavad-vaiyasakih kirtane prahladah smarane tad
anghribhajane laksmih prthuh pujane akruras-tvabhivandane kapi-patir-
dasye'tha sarhye'rjunah sarvasvatma-nivedane balirabhut krsnaptiresam***

param

The following devotees attained Krsna and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Maharaja Parikṣita realized Krsna through hearing about His glories (*śravanam*), Sukadeva Gosvami realized Krsna through speaking the Srimad Bhagavatam (*kīrtanam*). Prahlaḍa realized Him through devotional remembrance (*smaranam*). Lakṣmidevi attained His mercy by serving His lotus feet (*pada-sevanam*). Maharaja Pṛthu attained Him through worship (*arcanam*). Akrura attained Him through prayer (*vandanam*). Hanuman attained Him through personal service (*dāsyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*ātma-nivedanam*). (*Padyavali* 53)

Sravana and Smarana are Best

13.19

***tasmat sarvatmana rajan hariḥ sarvatra sarvada śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavan nṛnam***

O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead always and everywhere. (*Bhag.* 2.2.36)

Sravana

13.20

***tava kathamṛtam tapta-jīvanam kavibhir iditam kalmasapaham śravana-
mangalam śrīmad atatam bhuvi grnantiye bhūrī-da janāḥ***

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are always suffering in the material world. This nectar is broadcast all over the world by great souls. It removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society; they are the most magnanimous welfare workers. (*Bhag.* 10.31.9)

13.21

nivrtta-tarsair upagiyamanad bhavausadhac chrotra-mano- 'bhiramat ka uttamasloka-gunanuvadat puman virajyeta vina pasughnat

Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for all the conditioned souls undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his self? (*Bhag.* 10.1.4)

The Gradation of What is Obtained by Sravana

13.22

tac-ca nama-rupa-guna-lilamaya-sabdanam srotasparsah. prathamam namnah sravanam-antah-karana-suddhyartham-peksam. suddhe cantah-karane rupa-sravavena tad-udaya-yogyata bhavati. samyagudite ca rupe gunanam sphuranam sampadyeta, sampanne ca gunanam sphurane parikaravaisisthyena tad-vaisisthyam sampadyate tatas-tesu nama-rupa-guna-parikaresu samyak sphuritesu lilanam sphuranam susthu bhavati. tatrapī sravane sri bhagavata-sravanastu parama-srestham.

Hearing of the name, form, qualities, and pastimes of the Lord and His devotees is called *sravana*. The practice of *sadhana-bhakti* depends on hearing the holy name. It begins with *sravana*, which purifies the heart of the devotee. This hearing process purifies the heart and gives liberation from the filthiness of sense gratification. In this way, by hearing transcendental sound about the form of Kṛṣṇa, gradually the complete form of the Lord awakens within the heart. Then gradually the qualities of the Lord arise within the heart. As His qualities fully manifest themselves, the different specific aspects of His service and pastimes gradually awaken. In this way, the holy name gradually reveals the Lord's form, qualities, and pastimes in all their splendor and beauty and in all their different branches. Of all kinds of hearing, *Srimad Bhagavatam* is the best. (*Krama Sandarbha* 7.5.18)

The Glories of Sravana

13.23

pibantiye bhagavata atmanah satam kathamrtam sravana-putesu sambhrtam punanti ye visaya-vidusitasayam vrajanti tac-carana-saroruhantikam

Those who drink through their ears the nectarean topics of Krsna--who is dear to His devotees cleanse themselves of filthy desires for material pleasures and attain the shelter of the Lord's lotus feet. (Bhag. 2.2.37)

13.24

srnvatam sva-kathah krsnah punya-sravana-kirtanah hrady antah stho hy abhadrani vidhunoti suhrt satam

Sri Krsna, as the Supersoul within everyone's heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (Bhag. 1.2.17)

13.25

srnvatah sraddhaya nityam grnatas ca sva-cestitam kalena natidirghena bhagavan visate hrdisi

Those who always seriously listen to *Srimad-Bhagavatam* and who apply its teachings will soon realize the Supreme Lord within their heart of hearts. (Bhag. 2.8.4)

The Meaning of the Word Kirtana

13.26

nama-lila-gunadinam-uccair-bhasa tu kirtanam

Kirtanam is defined as loudly giving voice to the glories of the Lord, beginning with the names, pastimes, and qualities of Krsna. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.145)

The Material Senses Cannot Appreciate the Transcendental Nature of Hearing and Chanting About Krsna

13.27

nijendriyamanah-kayacestarupam na viddhi tam nitya-satya-ghana-nandarupa sa hi gunatiga

You should know that bhakti is not the activity of your senses, mind and body. Bhakti is completely transcendental and full of bliss and certainly beyond the modes of nature. (*Brhad-bhagavatamrta, Purva-vibhaga* 2.3.133)

13.28

atah sri krsna-namadi na bhaved grahyam-indriyaih sevonmukhe hi jihvadau svayam eva sphuratyadah

Therefore, [because the name of Krsna is identical with Himself, and is beyond the senses] the name; form, qualities, associates, and pastimes of Krsna are beyond the senses. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Krsna reveals Himself to the purified senses of that devotee. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.234)

Kirtana

13.29

krte yad dhyayato visnum tretayam yajato makhaih dvapare paricaryayam kalau tad dhari-kirtanat

What was attained by meditation in Satya-yuga, by sacrifice in *Treta-yuga*, and by Deity worship in *Dvapara-yuga* is attained in *Kali-yuga* by *hari-kirtana*. (*Bhag.* 12.3.52)

The Glories of Krsna-kirtana

13.30

sakrd uccaritam yena harir-ityaksaradvayam baddhah parikarastena moksaya

gamanam prati

One who vibrates the two syllables *Ha-ri* without offense attains liberation from repeated birth and death. He never again has to walk the path of material bondage. (*Padma-Purana, Uttara-khanda* 80.161)

13.31

dhyayan krteyajanyajnaish tretayam dvapare'rcayan

yad-apnoti tad-apnoti kalau sankirtya kesavam

What was realized in *Satya-yuga* by meditation, in *Treta-yuga* by sacrifice, and in *Dvapara-yuga* by worship, may be realized in *Kali-yuga* by *Krsna-kirtana*. (*Padma-purana, Uttara-khanda* 42)

Kirtana Describing the Lord's Qualities is the Aim of All Knowledge

13.32

idam hi pumsas tapasah srutasya va svistasya suktasya ca buddhi-dattayoh avicyuto 'rthah kavibhir nirupito yad uttamasloka-gunanuvarnanam

One's advancement of knowledge is furthered by austerities, study of Vedas, sacrifice, chanting of hymns, and charity. Those who are wise, however, have concluded that knowledge finds its culmination in the transcendental descriptions of the Lord, who is glorified with selected verses. (*Bhag.* 1.5.22)

13.33

srutasya pumsam sucira-sramasya nanv anjasa suribhir idito 'rthah tat-tad-gunanusravanam mukunda-padaravindam hrdayesu yesam

O sage! Persons who hear from a spiritual master with great labor and for a longtime must hear from the mouths of pure devotees the glorification of the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards liberation to His devotees. (*Bhag.* 3.13.4)

The Glories of the Qualities of the Supreme Lord

13.34

***atmaramas ca munayo nirgrantha apy urukrame kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih***

All varieties of *atmaramas*, especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service to the Personality of Godhead. This means the Lord has transcendental qualities and therefore can attract everyone, including even liberated souls. (*Bhag.* 1.7.10)

Nama-kirtana is the Best

13.35

param srimat padambhoja-sada-sangaty apeksaya

nama-sankirtana-prayam visuddham bhaktimacara

O Gopa Kumara! If you desire to have the eternal association of the lotus feet of the Lord then you should perform pure devotional service which is prominent in chanting of the holy name. (*Brhad-bhagavatamrta* 2.3.144)

Nama-kirtana is the Only Way in Kali-yuga

13.36

***harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva
nasty eva gatir anyatha***

The name of Hari, the name of Hari, the name of Hari is absolutely the only way, the only way, the only way in this age of Kali. There is absolutely no other way. (*Cc. Adi* 17.21)

The *Harinama* Verse Explained

13.37

kali-kale nama-rupe krsna-avatara nama haite haya sarva-jagat-nistara dardhya lagi' 'harer nama'-ukti tina-vara jada loka bujhaitepunah 'eva'-kara 'kevala'-sabdepunarapi niscaya-karana jnana-yoga-tapa-karma-adi nivarana anyatha ye mane, tara nahika nistara nahi, nahi, nahi—e tina 'eva'-kara

In this age of Kali, the holy name of the Lord, the Hare Krsna *maha-man-tra*, is the incarnation of Krsna. Simply by chanting these names, one associates with the Lord directly. Anyone who does this is certainly delivered. This verse repeats the word *eva* (certainly) three times for emphasis. It also repeats three times the words *harer nama* just to make common people understand. The use of the word *kevala* (only) prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities. (Cc. *Adi* 17.22-25)

Smarana

13.38

etavan sankhya-yogabhyam sva-dharma-parinisthaya janma-labhah parah pumsam ante narayana-smrtih

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice or mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the time of death. (*Bhag.* 2.1.6)

The Results of Remembering Material Subjects vs. that of Remembering Krsna

13.39

visayan dhyayatas cittam visayesu visajjate mam anusmaratas cittam mayy eva praviliyate

One who meditates on the objects of the senses becomes attached to those things. One who remembers Me, however, becomes absorbed in Me.

(Bhag. 11.14.27)

The Results of Remembering Krsna

13.40

***avismrtih krsna-padaravindayoh ksinoty abhadrani ca sam tanoti sattvasya
suddhim paramatma-bhaktim jnanam ca vijnana-viraga-yuktam***

For one who remembers the lotus feet of Krsna, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realizes the *Paramatma*. Thus one gradually develops knowledge (*jnana*), realization (*viijnana*), and renunciation (*vairagya*). (Bhag. 12.12.55)

Kirtana is Better than Sravana and Smarana

13.41

***yadyanya bhaktih kalau kartavya tada kirtanakhya bhakti-samyoga-naiva
ityuktam. yajnaiih sankirtana-prayair yajanti hi sumedhasa iti. tatra
ca svatantram eva nama kirtanam-atyanta-prasastam.***

Even though in the age of Kali one may perform the above eight branches of *bhakti*, nevertheless, one must perform kirtana as the principle way of advancing in *sadhana-bhakti*. The *Srimad Bhagavatam* says, *yajnaiih sankirtana-prayairyajanti hi sumedhasah*, "Those who are intelligent in this age of Kali will worship the Lord through the performance of *sankirtana*". On account of this it is determined from an objective point of view, that of all processes of devotional service, *nama-sankirtana* is the best. (*Krama-Sandarbh*a commentary to Bhag. 7.5.23-24)

Pada-sevana

13.42

***yat-pada-sevabhirucis tapasvinam asesajānmopacitam malam dhiyah sadyah
ksinoty anvaham edhati sati yatha padangustha-vinihsrta sarit***

By the inclination to serve the lotus feet of the Lord, suffering humanity can immediately cleanse the dirt accumulated in their minds during innumerable births. Like the Ganges, which emanates from the lotus feet of the Lord, such a process immediately cleanses the mind, and thus Kṛṣṇa consciousness gradually increases. (*Bhag.* 4.21.31)

13.43

***dhautatma puruṣaḥ kṛṣṇa-pada-mulam na muncati mukta-sarva-pariklesah
panthah sva-saranam yatha***

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of the Lord, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey. (*Bhag.* 2.8.6)

13.44

***padasevayam padasabdo bhakyaiva nirdisthah. tatah sevayah sadaratvam
vidhiyate. asya sri murti-darsana-sparsana-parikramanuvrajana-bhagavan-
mandira-ganga-purusottama-dvaraka-mathuradi tadiya tirtha-sthana-
gamana-dayo'py antar-bhavayed***

In this verse, the words, *pada-sevanam* indicates through *bhakti*. On account of this, there is the formal or proper fondness of service. Being intensely attached to thinking of the Lord's lotus feet is called *pada-sevanam*. When one is particularly adherent to the process of *pada-sevanam*, this gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the Deity or the temple of the Lord, visiting such holy places as Jagannātha Puri, Dvārakā, and Mathura to see the Lord's form, and bathing in the Ganges or Yamuna, and serving the devotees is also known as *tadiya-upasanam*, or worshiping those things in connection with Kṛṣṇa. This is also considered to be a branch of *pada-sevanam*. (*Krama-Sandarbhā* commentary on *Bhag.* 7.5.23-24)

Result of *Pada-sevana*

13.45

etam sa asthaya paratma-nistham adhyasitam purvatamair maharsibhih aham tarisyami duranta-param tamo mukundanghri-nisevayaiva

I shall cross over the ocean of material existence, which is extremely difficult to cross by becoming fixed in serving the lotus feet of Mukunda and by taking complete shelter of Him. This is approved by the previous great saints and sages who were fixed in devotion to the Supreme Lord. (*Bhag.* 11.23.57)

Note: Sri Visnuswami considered accepting *sannyasa* as *paratma-nistham*, being fixed in the service of Paramatma.

13.46

prabhu kahe,—sadhu ei bhiksura vacana mukunda sevana-vrata kaila nirdharana paratma-nistha-matra vesa-dharana mukunda-sevaya haya samsara-tarana sei vesa kaila, ebe vrndavana giya krsna-nisevana kari nibhrte vasiya

Lord Caitanya approved the purport of the above verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of *sannyasa* is to dedicate oneself to the service of the lotus feet of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. (*Cc. Madhya* 3.7-9)

Arcana

13.47

yatha taror mula-nisecanena trpyanti tat-skandha-bhujopasakhah pranopaharac ca yathendriyanam tathaiva sarvarhanam acyutejya

As by pouring water on the root of a tree the leaves and branches are satisfied, and as supplying food to the stomach the entire body is satisfied, simply by worshiping the Supreme Personality of Godhead, all worship is automatically performed and the entire universe is satisfied. (*Bhag.* 4.31.14)

13.48

***vidhina devadevesah sankha cakra dhara harih phalam dadati sulabham
salilenapi pujitah***

If Lord Hari, the Supreme master of all demigods, who holds a conch and disc is worshiped properly even if by water, He grants the suitable result. (Sri Krsnamrta-maharnava Madhvacarya)

13.49

***ye tu sampattimanto grhasthastesam tvarcanamarga eva mukhyah tadakrtva
phi niskrincanavat kevalasmaranadi-nisthattve vittasathya-pratipattih syat.
paradvarya sapmadanam vyavaharanisthatvasyalasatvasya va pratipadakam.***

***tato sraddhamayatvaddhinameva tat. tatha garhastya-dharmasya
devatayagarupasya sakhapallavadisekasthaniyasya
mulasekarupam tadarcanamityapi tadakarane mahan dosah.***

***diksitanam ca sarvesam tadakarane narakapatah sruyate. nanu bhagavan-
namatmaka eva mantrah, tatra visesena namah sabdadyalankrtah, sri
bhagavata sri mahrsibhis cahita-sakti-visesah, sri
bhagavata samamtmasambandhavisesa-pratipadakasca, tatra kevalani tato
mantresu namato 'dhikasamarthyeh labdhe katham diksadyapeksa ucyate,
yadyapi svarupato nasti, tathapi prayah dehadi 'sambandhena kadarya-
silanam viksiptacittanam jananam tat sankoci-karanaya maharsi-
prabhrtibhiratrarcana-marge kvacit kacin-maryada sthapitasti.***

Srila Prabhupada paraphrases this passage from Srila Jiva Gosvami's Krama-Sandarbha: "Especially for *grhasthas* who have money, the path of Deity worship is strongly recommended. An opulent householder who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brahmanas to worship the Deity. If one does not personally worship the Deity but engages paid servants to do so he is considered lazy. His worship of the Deity is called artificial and devoid of faith. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. [In our Krsna consciousness movement there are *brahmacaris*, *grhasthas*, *vanaprasthas*, and *sannyasis*, but the Deity worship in the temple should be performed especially by the householders. The *brahmacaris* can go with

the *sannyasis* to preach, and the *vanaprasthas* should prepare themselves for the next status of renounced life, *sannyasa*] *Grhastha* devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured.

Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. *Grhasthas* must adopt the *arcana-viddhi*, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Deity worship should be continued along with hearing and chanting. Therefore every *mantra* is preceded by the word *namah*. In all the *mantras* there are specific potencies, of which the *grhastha* must take advantage. There are many *mantras* preceded by the word *namah*, but if one chants the holy name of the Lord, he receives the result of chanting *namah* many times. By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then, what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of having a material body, consequently special stress is given to *arcana-viddhi*. One should therefore regularly take advantage of both the bhagavata process and the *pancaratriki* process. (*Krama Sandarbha* commentary *Bhag.* 7.5.23)

13.50

patram puspam phalam toyamyo me bhaktya prayacchati tad aham bhakty-upahrtam asnami prayatatmanah

If one offers Me with love and devotion a leaf, a flower, a fruit or some water, I will accept it with similar love and devotion. (*Bhagavad-gita* 9.26)

13.51

ayam svasty-ayanah pantha dvi-jater grha-medhinah yac chraddhayapta-vittena suklenejyeta purusah

The most auspicious course for householders of the twice-born caste is that they devoutly worship the Deity form of the Supreme Person by sacrifices performed with honestly earned wealth. (*Bhag.* 10.84.37)

Vandana

13.52

tat-pada-padma pravanaih kaya-manasa-bhasitaih pranamo vasudevasya vandanam kathyate budhaih

When those who are devoted to Lord Hari's lotus feet offer respects to

Him with their body, mind, or words, this is called *vandanam* by learned devotees. (*Hari-bhakti-kalpa-latika* 9.1)

13.53

kim vidyaya parama-yoga-pathais ca kintai-rabhyasato'pi sataso janibhir-duruhaih vande mukundam iha yan-natimatrakena karmanyapohya paramam padameti lokah

What need is there to perform the different yoga systems, which are difficult to perfect even in a hundred births? What need is there to struggle to attain transcendental knowledge? I shall offer my respectful obeisances to Lord Krsna, for simply by offering obeisances to Him, one may get free from the bonds of karma, and attain the supreme spiritual world. (*Hari-bhakti-kalpa-latika* 9.2)

The Glories of Vandana

13.54

tat te 'nukampam su-samiksamano bhunjana evatma-krtam vipakam hrd-vag-vapurbbhir vidadhan namas te jiveta yo mukti-pade sa daya-bhak

O Lord, one who seeks Your mercy, while tolerating all kinds of adversities due to past *karma*, who always serves You in devotion with his body, mind, and words, and who goes on offering prayers and obeisances to You from within the core of his heart despite all hardships, liberation is his rightful inheritance. (*Bhag.* 10.14.8)

13.55

***naham vande tava caranayor-dvandvam-advandva-hetoh kumbhipakam
gurumapi hare narakam napanetum ramya rama-mrdutanulata-nandane napi
rantum bhava bhava hrdayabhavane bhavayeyam bhavantam***

O my Lord Hari! I don't pray at Your lotus feet to be saved from the duality of existence or to escape this grim hell of boiling tribulations. Nor do I pray to enjoy the soft-skinned beautiful women who reside in the garden of heaven. I pray to You only to develop love for You within my heart of hearts, birth after birth. (*Mukunda-mala-stotram* 4)

Dasyam

13.56

***dehadhindrayavak ceto-dharma-kamartha-karmanam bhagavatyarpanam
pritya dasyam-ity-abhidhiyate***

When the work performed by the body, intelligence, senses, voice, and mind, the pious activities, enjoyment and wealth, are offered with love to the Supreme Personality of Godhead, that is called *dasyam*, service. (*Hari-bhakti-kalpa-latika* 10.1)

13.57

***dasye khalu nimajjanti sarva eva hi bhaktayah vasudeve jagantiva nabhasiva
diso dasa***

Just as the universes enter the transcendental body of Lord Vasudeva, and just as the ten directions enter the sky, in the same way, all different forms of *bhakti* enter into service. (*Hari-bhakti-kalpa-latika* 10.2)

13.58

***sravanam kirtanam dhyana-padasevanamarcanam vandanam svarpanam
sakhyam sarvam dasye pratisthitam***

The devotional processes of hearing about the Lord, glorifying Him, remembering Him, serving His lotus feet, worshiping Him, offering obeisances to Him, surrendering everything to Him, and befriending Him, all rest on

service to Him. (*Hari-bhakti-kalpa-latika* 10.3)

The Different Branches of *Dasya*

13.59

***adarah paricaryayam sarvangair abhivandanam mad-bhakta-pujabhyadhika
sarva-bhutesu man-matih***

My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and above all worshiping My devotees. They see all living beings as related to Me. (*Bhag.* 11.19.21)

13.60

***mad-arthesv anga-cesta ca vacasa mad-guneranam mayi arpanam ca
manasah sarva-kama-vivarjanam***

For Me they engage the entire energy of their bodies. They use their words to describe My qualities; they offer their minds to Me; and they reject all material desires. Thus are My devotees characterized. (*Bhag.* 11.19.22)

The Prayer of the Servant of the Lord

13.61

***kamadinam kati na katidha palita durnidesas tesam jata mayi na karuna na
trapa nopasantih utsrjyaitan athayadu-pate sampratam labdha-buddhis tvam
ayatah saranam abhayam mam niyuoksvatma-dasye***

O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy upon me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires. Now I come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me. (*Cc. Madhya* 22.16)

The Definition of Sakhya

13.62

ati-visvasta cittasya vasudeve sukhambudhau sauharddena para pritiḥ sakhyam ity-abhidhiyate

A very faithful devotee's love for Lord Vasudeva, who is an ocean of bliss, in the mood of friendship is called *sakhyam*, friendship. (*Hari-bhakti-kalpa-latika* 11.1)

Two Divisions of Sakhya: Based on Faith and Based on Friendly Affection

13.63

visvaso mitravrttis ca sakhyam dvividham-iritiam

The wise have determined that *sakhya*, friendship, has two divisions: *sakhyam* that is a generic sense of friendship based on faith [that "God is my friend" in *sadhana-vaidhi-bhakti*] and a highly refined and developed *sakhyam* based on the temperament of friendly feelings [as in the case of the cowherd boys in Vrndavana. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.188)]

Generic Sakhyam, Based on Faith

13.64

evam manah karma-vasam prayuokte

avidyayatmany upadhiyamane pritiḥ na yavan mayi vasudeve na mucyate deha-yogena tavat

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being. His mind is immersed in fruitive activity. Until he is "friendly" or affectionate towards Lord Vasudeva, he is certainly not delivered from having to accept a material body again and again. (*Bhag.* 5.5.6)

Sakhyam Based on Intimate Feelings of Friendship

13.65

***aho bhagyam aho bhagyam nanda-gopa-vrajaaukasam yan-mitram
paramanandam purnam brahma sanatanam***

What good fortune was Nanda Maharaja's! What good fortune was bestowed upon the *gopas*, and all the other residents of Vraja! Their good fortune is beyond limits, because the eternally blissful Personality of Godhead is their friend. (*Bhag.* 10.14.32)

The Definition of *Atma-nivedanam*

13.66

***krsnayarpita-dehasya nirmamasyap;mhankrteh manasas tat svarupatvam
smrtam-atma-nivedanam***

Free from false ego and a false sense of proprietorship, a pure devotee surrenders his body to the Lord. The natural inclination of such a devotee's mind is called *atma-nivedanam* surrendering everything. (*Hari-bhakti-kalpa-latika* 12.1)

13.67

***vapuradisuyo'pi ko'pi vagunato'maniyatha-tatha-vidhah tadaham tava pada-
padmayo-rahamadyaiva maya samarpitah***

Whatever might be my situation with regard to the body and worldly conditions; whatever might be the type of character I am endowed with I dedicate here and now my entire self to You. (*Stotra-ratnam* 49)

Saranagati

13.68

devarsi-bhutapta-nrnam pitrnam

***na kinkaro nayam rni ca rajan sarvatmana yah saranam saranyam gato
mukundam parihrtya kartam***

O King, one who has given up all material desires and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers who have passed away. Since all such classes of living beings are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately. (*Bhag.* 11.5.41)

13.69

sarva-dharman parityajya mam ekam saranam vraja aham tvam sarva-papebhyo moksaisyami ma sucah

Abandon all varieties of religion and surrender unto Me. I shall protect you from all sinful reactions. Do not fear. (*Bhagavad-gita* 18.66)

Duties and Religious Principles (Dharma) Favorable to Bhakti

13.70

sarvato manaso 'sangam adau sangam ca sadhusu dayam maitrim prasrayam ca bhutesv addha yathocitam

A sincere disciple should shun all material conceptions and associate with sadhus, by showing kindness to subordinates, friendship to peers, and reverence to superior devotees. (*Bhag.* 11.3.23)

13.71

saucam tapas titiksam ca maunam svadhyayam arjavam brahmacaryam ahimsam ca samatvam dvandva-samjnayoh

A sincere disciple should shun all material conceptions by remaining clean, austere, tolerant, quiet, studious, simple, celibate, non-violent, and unbewildered by duality. (*Bhag.* 11.3.24)

13.72

sarvatratmesvaranviksam kaivalyam aniketatam vivikta-cira-vasanam santosamyena kenacit

One should realize that souls are all-pervading and that the Lord is the Supreme controller of the universe. In this way, he should live in solitude, free from attachment to wife, family, home, and society. He should wear ragged cloth or tree bark and remain contented with whatever he gets without endeavor. (*Bhag.* 11.3.25)

13.73

***sraddham bhagavate sastre 'nindam anyatra capi hi mano-vak-karma-dandam
ca satyam sama-damav api***

He should have firm faith in scriptures that glorify the Lord, but should not blaspheme other scriptures. He should control his mind, words, and deeds.

He should always remain truthful and keep his senses controlled. (*Bhag.* 11.3.26)

13.74

***sravanam kirtanam dhyanam harer adbhuta-karmanah janma-karma-
gunanam ca tad-arthe 'khila-cestitam***

One should listen to, glorify, and meditate upon the wonderful births, pastimes, and qualities of the Supreme Personality of Godhead, Sri Hari. One should also dedicate all his acts for the pleasure of the Lord. (*Bhag.* 11.3.27)

13.75

***istam dattam tapo japtam vrttam yac catmanah priyam daran sutan grhan
prananyat parasmai nivedanam***

One should perform sacrifice, charity, and penance only for the pleasure of the Lord. One should also chant *mantras* and hymns in praise of the Lord.

All one's religious duties should be done for Him. One also should offer to the Lord whatever gives one pleasure. (*Bhag.* 11.3.28)

13.76

***utsahan-niscayad dhairyat tat-tat-karma-pravartanat sanga-tyagat sato vrtteh
sadbhir-bhaktih prasidhyati***

Enthusiasm, determination, patience, acting according to the principles of devotional service, giving up the association of non-devotees and following in the footsteps of the previous *acaryas* these six things are favorable to the cultivation of devotional service. (*Upadesamrta* 3)

Detachment is Favorable for *Bhakti*

13.77

jata-sraddho mat-kathasu nirvinnah sarva-karmasu veda duhkhatmakan kaman parityage 'py anisvarah

Sometimes a devotee has awakened faith in hearing about Me, but even though he is disgusted with *karmic* life and knows the miseries that sensual pleasures bring, he is unable to give up his attachment to sense gratification. (*Bhag.* 11.20.27)

13.78

tato bhajeta mam pritah sraddhalur drdha-niscayah jusamanas ca tan kaman duhkhodarkams ca garhayan

Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshipping Me with affection and conviction. Gradually his material attachments will disappear. (*Bhag.* 11.20.28)

13.79

proktena bhakti-yogena bhajato masakrn muneh kama hrdayya nasyanti sarve mayi hrdis thite

In this way, an intelligent person will constantly worship Me in *bhakti-yoga* and will find that gradually all the material desires in his heart disappear, as I become firmly situated in his heart. (*Bhag.* 11.20.29)

13.80

anasaktasya visayan yatharham-upayunjatah nirbandhah krsna-sambandheyuktam vairagyamucyate

That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Krsna and all things are engaged in His service is called *yukta-vairagya*, or practical renunciation. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.125)

13.81

visaya vinivartante niraharasya dehinah rasa-varjam raso 'py asya param drstva nivartate

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remain, but ceasing such engagements by experiencing a higher taste, he is fixed in consciousness. (*Bhagavad-gita* 2.59)

Grhastha Conduct is Favorable for Bhakti

13.82

laukiki vaidiki vapiyakriya kriyate mune hari-sevanukulaiva sa karya bhaktim-icchata

O sage, one who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favorable for the service of Lord Hari. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.200, from *Narada-Pancaratra*)

Fasting on Ekadasi is Favorable for Bhakti

13.83

tulasya-svathadhatryadi-pujanam dhamanisthata arunodaya-viddhastu samtyajyo harivasarah janmastamyadikam suryoda-yaviddham parityajet

One should worship Tulasi, the banyan and *amala* trees, and everything else that is in relation to the Lord. One should be faithful to the Lord's abode. One should fast on *Ekadasi* and *Janmastami*, but should avoid fasting on mixed *Ekadasi*, such as when part of the *Ekadasi* falls on the tenth day of the moon. One should

also avoid practicing mixed *Janmastami*, such as when it partly falls on the seventh day of the moon. (*Prameya-ratnavali* 8.9)

13.84

bahu-vakya-virodhena sandeho jayate yada uposya dvadasi tatra trayodasyantu paranam

When there is a doubt about the correct fasting day for *Ekdasi* or *vrata* due to many opposing scriptural statements, one should fast on *dvadasi* and break the fast on *trayodasi*. (*Hari-bhakti-vilasa* 12.279, from *Naradiya Purana*)

What Destroys *Bhakti*

13.85

atyaharah prayasas ca prajalpo niyamagrahah jana-sangas ca laulyam ca sadbhir bhaktir vinasyati

Over-eating or over-collecting, over endeavoring for mundane things, useless idle talk, neglecting scriptural rules or only formally following them, mundane association, and greed these six things destroy devotion to Krsna. (*Upadesamrta* 4)

The Dust and Water From a Devotee's Feet, and His Remnants all Have the Power to Bestow *Prema*

13.86

krsnera ucchista haya 'maha-prasada ' nama 'bhakta-sesa' haile 'maha-maha-prasadakhyana' bhakta-pada-dhuli ara bhakta-pada-jala bhakta-bhukta-avasesa, tina maha-bala ei tina-seva haite krsna-prema haya punah punah sarva-sastre phukariya kaya tate bara bara kahi, suna bhakta-gana visvasa kariya kara e-tina sevana

The remnants of food offered to Krsna is called *maha-prasada*. After this *maha-prasada* is taken by a devotee, the remnants are *mahamaha-prasada*. The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are very powerful. By service to these three,

one attains the supreme goal of ecstatic love for Krsna. In all the revealed scriptures this is declared again and again. Therefore, my dear devotees, please hear from me, for I insist again and again; please keep faith in these three and serve to them without hesitation. (*Cc. Antya* 16.59-62)

The Glories of *Maha-prasada*

13.87

naivedyam jagadisasya annapanadikan cayat bhaksyabhaksa-vicaras ca nasti tad-bhaksane dvijah

O *brahmanas*, those foodstuffs and beverages that are offered to Krsna for His pleasure are transcendental and one should never try to distinguish them as eatables and non-eatables. (*Hari-bhakti-vilasa* 9.403)

13.88 and 89

brahmavan-nirvikaram hi yatha visnus tathaiva tat vikaram ye prakurvanti bhaksane tad dvijatayah kustha-vyadhi-samayuktah putradara-vivarjitah nirayam yanti te vipra yasman-navartate punah

O *brahmanas*, the offerings to Sri Hari are transcendental, incorruptible, and nondifferent from Visnu. Those who have a perverted mentality, and who thinks them to be material will develop leprosy, be devoid of children, wife, and family, and go to the deepest darkest regions of hell from which he will never return. (*Hari-bhakti-vilasa* 9.404,405)

13.90

kukkurasya mukhad bhrastam tad annam patateyadi brahmanena 'pi bhoktavyam itaresam tu ka katha

Maha-prasada destroys all sins. Even if it has been touched by the lips of a dog or has fallen on the ground, it will still be relished by *brahmanas*. Then what to speak if it is touched by others. (*Skanda Purana, Puri Mahatmya* 2.2.38.17)

13.91

asucir-vapyanacaro manasa-papam-acaran prapti matrena bhoktavyam natra

karya vicarana

Even if one is in unclean state of body or mind, engaged in irreligious acts, he should eat *maha-prasada* whenever it is available to him. There is no need to deliberate on this. (*Skanda Purana, Puri Mahatmya* 2.5.3.14)

Attachment to Wife and Home is Antagonistic to Developing *Bhakti*

13.92

matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam adanta-gobhir visatam tamisram punah punas carvita-carvananam

Because of their uncontrolled senses, persons addicted to materialistic life progress toward hellish conditions and repeatedly chew the chewed. Their inclinations toward Krsna are never aroused, either by the instruction of others, by their own efforts or by a combination of both. (*Bhag* 7.5.30)

13.93

na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah andha yathandhair upaniyamanas te 'pisa-tantryam uru-damni baddhah

Persons entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are very strong. They continue again and again in materialistic life, suffering the threefold miseries. (*Bhag* 7.5.31)

Things Unfavorable to Devotional Service

13.94

arcye visnau siladhir-gurusu naramatir vaisnave jati-buddhir-visnor-va vaisnavanam kalimala-mathane pada-tirthe'mbu-buddhih sri-visnor-namni mantre sakala-kalusahe sabda-samanya-buddhir-visnau sarvesvarese tad-

itara-samadhir-yasya va naraki sah

Whoever considers the Deity of the Supreme Lord to be dead matter made out of wood, stone or metal, or the spiritual master, who is an eternal associate of the Supreme Lord, to be an ordinary man, who is prone to die, or the Vaisnava to be coming from some caste, or the water that washes the feet of the pure devotee or the Supreme Personality of Godhead to be ordinary water, although such water has the potency to destroy all the evils of the age of Kali, or considers the holy name of the Supreme Lord or *mantras* dedicated to Him, which are able to destroy all sin to be ordinary sounds, or thinks the Supreme Lord of all, Lord Visnu, to be on the same level as demigods, has a hellish mentality. Whoever thinks in this way is certainly a resident of hell. (*Padma Purana*)

Bad Association Destroys *Bhakti*

13.95

***tato duhsangam utsrjya satsu sajjeta buddhiman santa evasya chindanti
mano-vyasangam uktibhih***

Therefore an intelligent person should dissociate himself from evil company and associate with saintly persons, for the wise and pious saints sever one's deep attachment to material existence and one gets liberation by their teachings. (*Bhag.* 11.26.26)

13.96

***sadhu-sanga, krsna-krpa, bhaktira svabhava e tine saba chadaya, kare krsne
'bhava'***

Association with a devotee, the mercy of Krsna, and the nature of devotional service all help one to give up undesirable association and gradually attain elevation to the platform of love of Godhead. (*Cc. Madhya* 24.104)

13.97

***'duhsanga'kahiye—'kaitava', 'atma-vancana' krsna, krsna-bhakti vinu anya
kamana***

Cheating oneself and cheating others is called *kaitava*. The association of cheaters is called *duhsanga*, bad association. Those who desire things other than Kṛṣṇa's service are also called *duhsanga*, bad association. (Cc. *Madhya* 24.99)

13.98

niskincanasya bhagavad-bhajanon-mukhasya param param jigamisor-bhava-sagarasya sandarsanam visayinam-atha yositams ca ha hanta hanta vis-bhaksanato 'py asadhu

For a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested in more abominable than drinking poison willingly. (Caitanya-candrodaya-nataka 8.23)

13.99

asat-sanga- tyaga,—ei vaisnava-acara stri-sangi'—eka asadhu, 'kṛṣṇabhakta' ara

The essential behavior of a Vaisnava is that he gives up unholy association. In other words, he avoids the company of non-devotees and men who are addicted to women and devotes himself to Kṛṣṇa. (Cc. *Madhya* 22.87)

Prohibitions and Strictures Regarding Behavior that Destroys *Bhakti*

(1) Renouncing Bad Association

13.100

varam hutavahajala-panjarantar-vyavasthitih na sauri-cinta-vimukha-jana-samvasa-vaissam

It is better to live in a cage of fire than to invite ruin by living with those who are averse to thinking about Sri Kṛṣṇa. (*Katyayana Samhita*)

(2) Avoid Attachment to Accepting Too Many Disciples and Over Endeavoring

13.101

***na sisyan anubadhnita granthan naivabhyased bahun na vyakhyam
upayunjita narambhan arabhet kvacit***

A *sannyasi* must not present allurements of material benefit to attract many disciples. He should not initiate unqualified disciples in order to expand the number of his followers for prestige and material gain. He should not unnecessarily read many books, nor should he lecture on scriptures such as the *Srimad Bhagavatam* as a way of making his livelihood. He must not attempt to increase material opulence unnecessarily. He must renounce endeavors for things which are beyond his means and which cannot be attained even at the expense of great time and energy (*Maharambha*). (*Bhag.* 7.13.8)

(3) Remaining Undisturbed by Material Misfortunes

13.102

***alabhdeva vinashe va bhaksyacchadana-sadhane aviklavamatir-bhutva harim
eva dhiya smaret***

If one fails to get the necessities of life, or if one loses everything, one's recourse is to always mediate within oneself upon the Lord, with an undisturbed mind. (*Bhakti-rasamrta-sindhu, Purva-vibhaga 2.114*)

(4) Avoiding Lamentation

13.103

***soka-maryadibhir-bhavair-akrantam yasya manasam katham tatra
mukundasya sphurti-sambhavana bhavet***

How can Lord Sri Krsna appear in the heart of a person who is governed by emotions like sorrow and anger? (*Bhakti-rasamrta-sindhu, Purva-vibhaga 2.115*)

(5) Prohibitions on Worshiping Other Gods

13.104

***harir eva sadaradhyah sarva-devesvaresvarah itare brahma-rudradya
navajneyah kadacana***

One should always worship Lord Hari, who is the Supreme Controller of all gods, but one should not show contempt for the demigods like Brahma, Rudra, and others. (*Bhakti-rasamrta-sindhu, Purva-vibhaga 2.116*)

(6) One Should Avoid Giving Pain to Other Living Beings

13.105

***piteva putram karuno nodvejyati yo janam visuddhasya hrsikesas-turnam
tasya prasidati***

Just as an affectionate father never gives any cause for fear and pain in his

dealings with his children, so Lord Hrsikesa, is very quickly pleased with those pure-minded souls who are compassionate to all creatures and who avoid being a source of pain and harassment, fear and anxieties to them. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.117)

Bhakti is Superior to False Renunciation

13.106

prapancikataya buddhya hari-sambandhi-vastunah mumuksabhih parityago vairagyam phalgu kathyate

That renunciation which is practiced by those desirous of impersonal liberation and which rejects things in connection with Lord Hari, thinking them to be material, is called *phalgu-vairagya*, external or false renunciation. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.126)

Things Opposed to *Bhakti* Reside in Five Places

13.107

abhyarthitas tada tasmai sthanani kalaye dadau dyutam panam striyah suna yatradharmas catur-vidhah

Maharaja Parikṣita, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. (*Bhag.* 1.17.38)

13.108

punas ca yacamanaya jata-rupam adat prabhuh tato 'nrtam madam kamam rajo vairam ca pancamam

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because, wherever there is gold there is also falsity, intoxication, lust, envy, and enmity.

(*Bhag.* 1.17.39)

13.109

***amuni panca sthanani hy adharma-prabhavah kalih auttareyena dattani
nyavasat tan-nidesa-krt***

Thus the personality of Kali, by the directions of Maharaja Parikṣita, the son of Uttara, was allowed to live in those five places. (*Bhag.* 1.17.40)

13.110

***athaitani na seveta bubhusuh purusah kvacit visesato dharma-silo raja loka-
patir guruh***

Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brahmanas, and sannyasis, should never come in contact with the four above-mentioned irreligious principles (*Bhag.* 1.17.41)

The Different Kinds of Bad Association that Destroys *Bhakti*

13.111

***aula, baula, karttabhaja, neda, daravesa, sani sahaḥjiya, sakhibheki, smarta,
jata-gosani ativadi, cudadhari, Gaurāṅga-nagari tato kahe, ei terara sanga
nahi kari***

The names of *sahaḥjiya* sampradayas are as follows: *aula*, (a mendicant sect following a very easy course of worship) *baula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable practices), *karttabhaja* (a sect of "followers" of Śrī Gaurāṅga in Bengal), *neda* (Literally: "shaven-headed." Used to sarcastically refer to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realization.)

Daravesa (A Muslim mendicant. This word has also been used by Śrīla Prabhupāda to mean "hippie."), *sani* (literally means "religious instructor"), *sahaḥjiya* (literally means "easy-ist." indicates one who takes the pastimes of Rādhā and Kṛṣṇa cheaply.), *sakhibheki* (One who imagines himself a

gopi, and adopts the dress of a woman), *smarta*, (formalistic and materialistic *brahmanas*), *jata-gosani* (*caste gosvamis*), *ativadi* (proud devotees), *cudadhari* (Those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaisnavas), and *gauranga-nagari* (Those who consider that it is the position of Sri Caitanya to be the enjoyer of women, when in fact as a *sannyasi* in His *acarya-lila* Sri Caitanya avoided all association with women). One should avoid associating with these different classes of imitation devotees.

Association With Women Destroys *Bhakti*

13.112

***matra svasra duhitra va naviviktasano bhavet balavan indriya-gramo
vidvamsam api karsati***

One should not sit on the same seat even with one's own mother, sister, or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex. (*Bhag.* 9.19.17)

Remembrance of Sex Pleasure Condemned

13.113

***yadavadhi mama cetah krsna-padaravinde nava-nava-rasa-dhamanudyatam
rantum asit tadavadhi bata nari-sangame smaryamane bhavati mukha-
vikarah susthu nisthivanam ca***

Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, my lips curl with distaste and I spit at the thought. (*Bhakti-rasamrta-sindhu*, *Daksina-vibhaga*, 5.72 quoted from Yamunacarya)

The Power of a Woman to Attract the Mind

13.114

durvara indriya kare visaya-grahana daravi prakrti hare munerapi mana

So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman (*daru-prakrti*) attracts the mind of even a great saintly person. (Cc. *Antya* 2.118)

One Should Completely Give Up all Association With Women

13.115

***satyam saucam daya maunam buddhih srir hriryasah ksama samo damo
bhagas ceti yat-sangadyati sanksayam***

[One who takes the path of unrighteousness, gets corrupted by bad association and becomes involved in the pursuit of sex and the pleasures of the tongue.] He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. (*Bhag.* 3.31.33)

13.116

***tesv asantesu mudhesu khanditatmasv asadhusu sangam na kuryac
chocyesu yosit-krida-mrgesu ca***

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. (*Bhag.* 3.31.34)

Grhamedhi-dharma Condemned

13.117

***yan maithunadi-grhamedhi-sukham hi tuccham kanduyanena karayor iva
duhkha-duhkham trpyanti neha krpana bahu-duhkha-bhajah kandutivan
manasijam visaheta dhira***

Sex is compared to the rubbing of two hands to relieve an itch. *Grhamedhis*, so called *grhasthas*, who have no spiritual knowledge, think this itching is the greatest platform of happiness. Actually it is the source of distress. The *krpanas*, the fools who are just the opposite of *brahmanas*, are not satisfied by repeated sense enjoyment. Those who are *dhira*, however, who are sober and

who tolerate this itching, are not subjected to the suffering of fools and rascals. (*Bhag.* 7.9.45)

Tamasic and Rajasic Foods are Antagonistic to Bhakti

13.118

katv-amlā-lavanaty-usnā-tikṣṇa-ruksa-vidāhināh ahara rajasasyeṣṭa duḥkha-sokamāya-pradah

Foods that are too bitter, too sour, salty, hot, pungent, dry, and burning are dear to those in the mode of passion. Such foods cause distress, misery, and disease. (*Bhagavad-gita* 17.9)

13.119

yata-yamam gata-rasam puti paryusitam ca yat ucchistam api camedhyam bhojanam tamasa-priyam

Foods prepared more than three hours before being eaten, food that is tasteless, decomposed, and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness. (*Bhagavad-gita* 17.10)

Meat-eating Destroys Bhakti

13.120

ye tv anevam-vido 'santah stabdhah sad-abhimaninah pasun druhyanti visrabdhah pretya khadanti te ca tan

Those wicked persons who do not know the real nature of dharma, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill. (*Bhag.* 11.5.14)

13.121

yo yasya mamsam-asnati sa tan mamsada ucyate matsyadah sarva-mamsadas-tasman-mat-syan vivarjayet

Whoever eats the meat of someone, he is called the eater of the meat of that entity. But a fish eater is considered as eater of all meats. Therefore one should not eat fish. (*Manu-samhita* 5.15)

The Senses are Like Wives, and the Tongue is the Most Powerful

13.122

***jihvaikato 'cyuta vikarsati mavitrpta sisno 'nyatas tvag-udaram sravanam
kutascit ghrano 'nyatas capala-drk kva ca karma-saktir bahvyah sapatnya iva
geha-patim lunanti***

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contract with soft things. The belly, although full, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to mundane songs and music. The sense of smell is attracted by sweet fragrances, the eyes are attracted by beautiful forms, and the active senses are attracted elsewhere. In this way, I am certainly embarrassed. (*Bhag.* 7.9.40)

13.123

***tavaj jitendriyo na syad vijitanyendriyah puman na jayed rasanamyavaj jitam
sarvam jite rase***

Even if a person has conquered every sense other than the tongue, he cannot be said to have subjugated his senses until he has conquered the tongue and the sense of taste. The sense of taste is the strongest sense; it is the most difficult to control, especially when it becomes more acute as a result of hunger. (*Bhag.* 11.8.21)

13.124

jihvara lalaseyei iti-uti dhaya sisnodara-parayana krsna nahi paya

One who is subservient to the demands of the tongue and who thus runs here and there devoted to the genitals and the belly, cannot attain Krsna. (*Cc. Antya* 6.227)

Misconceptions to be Avoided in *Sadhana-bhakti*

13.125

yadi vaisnava-aparadha uthe hati mata upade va chinde, tara sukhi'yaya pata tate maliyatna kari' kare avarana aparadha-hastira yaiche na haya udgama kintuyadi latara sange uthe 'upasakha' bhukti-mukti-vancha, yata asankhya tara lekha 'nisiddhacara', 'kutinati', 'jiva-himsana'

'labha', 'puja', 'pratisthadi'yata upasakha-gana seka-jala pana upasakha badi'yaya stabdha hana mula-sakha badite na paya

If a devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper dry up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain devotional perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-lata* creeper and the other creepers, the sprinkling of water is misused, because the other creepers are nourished while the *bhakti-lata* creeper is curtailed. (Cc. *Madhya* 19.156-160)

To View Devotees Externally is Antagonistic to *Bhakti*

13.126

ye te kule vaisnavera janma kene naya tathapi o sarvottama sarva-sastre kaya ye papistha vaisnavera jati-buddhi kare janma janma adhama-yonite dubi' mare

All the scriptures agree that a devotee should never be seen in terms of his birth. Birth does not a *vaisnava* make. Those sinners who see a devotee in terms of his birth will themselves be born in the wombs of inferior species life after life.

(C.Bhag.Mad. 10.100,102)

Conceptions of Good and Bad are Antagonistic to *Bhakti*

13.127

'dvaite' bhadrabhadra-jnana, saba—'manodharma'

'ei bhala, ei manda',—ei saba 'bhrama'

In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, "This is good" and "This is bad" is all a mistake. (Cc. Antya 4.176)

Materialistic Persons and their Reading of *Bhagavatam* are Condemned

13.128

yeba bhattacharya, cakravarti, misra saba tahara o na janaye grantha-anubhava sastra padaiya sabe ei karma kare srotara sahita yama-pase dubi' mare gita-bhagavata ye ye jane va padaya bhaktira vyakhyana nahi tahara jihvaya ei mata visnu-maya-mohita samsara dekhi' bhakta saba duhkha bhavena apara kemate e saba jiva paibe uddhara visaya-sukhete saba majila samsara balile o keha nahi laya "krsna-nama" niravadhi vidya-kula karena vyakhyana

The so-called Bhattacharyas, Cakravartis, Misras, and others who make a business out of the scriptures have no realization of the scriptures at all. All their study of scripture is simply fruitive activity. Whoever hears from them will be bound by the ropes of Yamaraja and dragged down to hell at the time of death. Although they study the *Bhagavad-gita* and *Srimad Bhagavatam*, no explanations of *bhakti* ever issue forth from their lips. *Vaisnavas* can see no worse misery than the sufferings of these wretched souls who are bewildered by the illusions of *maya* and who wander within the worlds of repeated birth and death. The *Vaisnavas* think of how all souls can be delivered from drowning in the ocean of material existence. The devotees tell everyone to chant, but some people simply cannot take the holy name, especially the so-called learned professors, who, being proud of their academic education endlessly boast of their knowledge [but who cannot be saved]. (C.Bhag. Adi 1.39)

Fake, Show-bottle, and Professional *Bhagavatam* Reciters

13.129

vedair-vihinas ca pathanti sastram sastrena hinas ca purana-pathah purana-hinah krsino bhavanti bhrastaste bhagavata bhavanti

Those who are unable to understand the *Vedas* go on to study the *dharma-sastras*. Failing to understand the *dharma-sastras*, they turn to the *Puranas*. Unable to grasp the real purport of the *Puranas*, they become farmers. Those who can not do anything else become professional *Bhagavatam* reciters, although they have no real understanding of the *Bhagavatam* . (*Atri Samhita* 375)

Attempts at Liberation Beginning With Vows of Silence Austerity, Sastric Study, and so on, Will Not Lead to *Bhakti*

13.130

mauna-vrata-sruta-tapo- 'dhyayana-sva-dharma-vyakhya-raho-japa-samadhaya apavargyah prayah param purusa te tv ajitendriyanam varta bhavanty uta na vatra tu dambhikanam

O Supreme Personality of Godhead, there are ten prescribed methods the path of liberation to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the *Vedas* and other Vedic literature, to execute the duties of *varnasrama-dharma*, to explain the *sastras*, to stay in a solitary place, to chant *mantras* silently, and to be absorbed in trance.

These different methods of liberation are generally only a professional practice and means of livelihood for those who have not conquered the senses. Because such persons are falsely proud, these procedures may not be successful. (*Bhag.* 7.9.46)

Desires of Enjoyment and Liberation Destroy *Bhakti*

13.131

ajnana-tamera nama kahiye 'kaitava' dharma-artha-kama-moksa-vancha adi saba tara madhye moksa-vancha kaitava-pradhana yaha haite krsna-bhakti haya antardhana krsna-bhaktira badhaka—yata subhasubha karma seha eka jivera ajnana-tamo-dharma

The darkness of ignorance is called *kaitava*, the way of cheating, which begins with religiosity, economic development, sense gratification, and liberation. The foremost process of cheating is to desire liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Krsna. All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Sri Krsna are actions of the darkness of ignorance. (Cc. Adi 1.90,92,94)

The Senses are Useless if Not Used in Krsna's Service

13.132

taravah kim na jivanti bhastrah kim na svasanty uta na khadanti na mehanti kim grame pasavo 'pare

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? (Bhag. 2.3.18)

13.133

sva-vid-varahostra-kharaih samstutah purusah pasuh nayat-karna-pathopeto jatu nama gadagrajah

Men who live like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from all evils. (Bhag. 2.3.19)

13.134

bile batorukrama-vikramanye na srnvatah karna-pute narasya jihvasati dardurikeva suta na copagayaty urugaya-gathah

One who has not listened to the messages about the prowess and marvelous acts of the Supreme Person and has not sung or chanted loudly the worthy songs

about Him is considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog. (*Bhag.* 2.3.20)

13.135

***bharah param patta-kirita-justam apy uttamangam na namen
mukundam savau karau no kurute saparyam harer lasat-kancana-kankanau
va***

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Supreme Personality of Godhead, who can award liberation. And the hands, although decorated with glittering bangles, are like those of a dead man if not engaged in the service of Sri Hari. (*Bhag.* 2.3.21)

13.136

***barhayite te nayane naranam lingani visnor na niriksatoye padau nram tau
druma-janma-bhajau ksetrani nanuvrajato harer yau***

Those eyes that do not look at the form of the Supreme Lord are like those printed on the plumes of a peacock, and the legs which do not move to the holy places are like tree trunks. (*Bhag.* 2.3.22)

13.137

***jivan chavo bhagavatanghri-renum na jatu martyo 'bhilabheta yas tu sri-
visnu-padya manujas tulasyah svasan chavo yas tu na veda gandham***

The person who has not received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And, although breathing, the person who has never experienced the aroma of the Tulasi leaves from the lotus feet of the Lord is also a dead body. (*Bhag.* 2.3.23)

Without the Mercy of Gauranga it is Impossible to Control the Senses or Practice Bhakti

13.138

kalah kalir balina indriya-vairivargah sri bhakti-marga iha kantaka-koti-

***ruddhah ha ha kvayami vikalah kimaham karomi caitanyacandrayadi nadya
krpam karosi***

Now it is the age of Kali. My enemies, the senses, are very strong. The beautiful path of *bhakti* is spiked with countless thorns. My spirit is weak. My senses are powerful and agitated. O what shall I do? Where shall I go? O Lord Caitanya-candra, if you do not grant me Your mercy, what shall I do to save myself? (*Caitanya-candamrta* 125)

The Six Kinds of *Saranagati*

13.139

***anukulyasya sankalpah pratikulyasya varjanam raksisyatiti visvaso goptrtve
varanam tatha atma-niksepa-karpanye sad-vidha saranagatih***

The six divisions of surrender are to accept those things favorable for devotional service, to reject unfavorable things, the conviction that Krsna will give all protection, to accept the Lord as one's guardian or master, full selfsurrender, and humility. (Cc. *Madhya* 22.100, from *Vaisnava Tantra*)

Without *Saranagati* There Can be no Auspiciousness

13.140

***tavad bhayam dravina-deha-suhrn-nimittam sokah sprha paribhavo vipulas ca
lobhah tavan mamety asad-avagraha arti-mulam yavan na te 'oghrim
abhayam pravrnita lokah***

O my Lord, the people of the world are embarrassed by material anxieties they are always afraid. They always try to protect wealth, body, and friends. They are filled with lamentation and unlawful desires and paraphernalia; and they avariciously base their undertakings on the perishable conceptions of "my" and "mine". As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties. (*Bhag.* 3.9.6)

13.141

karpanya-dosopahata-svabhavah prcchami tvam dharma-sammudha-

cetah yac chreyah syan niscitam bruhi tan me sisyas te 'ham sadhi mam tvam prapannam

Now I am confused about my duty and have lost all composure due to weakness. In that condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and soul surrendered unto You. Please instruct me. (*Bhagavad-gita* 2.7)

13.142

daivi hy esa guna-mayi mama maya duratyaya mam eva ye prapadyante mayam etam taranti te

This divine energy of Mine, consisting of the three modes of nature, is difficult to overcome, but those who have surrendered unto Me can easily cross beyond it. (*Bhagavad-gita* 7.14)

13.143

yesam sa esa bhagavan dayayed anantah sarvatmanasrita-pado yadi nirvyalikam te dustaram atitaranti ca deva-mayam naisam mamaham iti dhih sva-srgala-bhaksye

Anyone who is specifically favored by the Supreme Lord, due to unalloyed surrender to the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to the body, which is meant to be eaten by dogs and jackals cannot do so. (*Bhag.* 2.7.42)

13.144

ananyas cintayanto mam ye janah paryupasate tesam nityabhiyuktanam yoga-ksemam vahamy aham

But those who are always attached to Me, who worship Me with devotion, meditating on My transcendental form to them I carry what they have and preserve what they lack. (*Bhagavad-gita* 9.22)

13.145

krsna-bhakti-sudhapanad deha-daihika-vismrteh tesam bhautikadehe'pi sac-

cid-ananda-rupata

Drinking the nectar of *krsna-bhakti-rasa*, the living being forgets the gross and subtle material bodies and becomes absorbed in transcendence. The body of such a devotee, although material, attains the qualities sat, cit, and ananda, or eternity, knowledge, and bliss. (*Brhad-bhagavatamrta* 2.3.45)

13.146

sarana lana kare krsne atma-samarpana krsna tare kare tat-kale atma-sama

When a devotee fully surrenders to Krsna, offering his very self, at that time Krsna accepts the devotee to be as good as His very self. (That is, the Lord accepts Him as one of his own personal associates.) (*Cc. Madhya* 22.102)

13.147

prabhu kahe,-- "vaisnava-deha 'prakrta' kabhu naya 'aprakrta' deha bhaktera 'cid-ananda-maya' diksa-kale bhakta kare atma-samarpana sei-kale krsna tare kare atma-sama sei deha kare tara cid-ananda-maya aprakrta-dehe tanra carana bhajaya

Caitanya Mahaprabhu said, "The body of a devotee is never material. It is considered transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord. (*Cc. Antya* 4.191-193)

13.148

dante nidhaya trnakam padayor-nipatya krtva ca kakusatam etad aham bravimi he sadhavah sakalam eva vihaya durad-gauranga-candra-carane kurutanuragam

Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moonlike Sri Gauranga. (*Caitanya-candamrta* 120)

Humility

13.149

***na prema-gandho 'sti darapi me harau krandami saubhagya-bharam
prakasitum vamsi-vilasy-anana-lokanam vina vibharmiyat prana-patangakan
vrtha***

My dear friends, I have not the slightest tinge of love of Godhead within my heart. When you see me crying in separation, I am only making a false show of devotion. The proof that I have no love for Krsna is the fact that while not seeing His beautiful face as He plays His flute I continue to maintain My fly like existence. (Cc. *Madhya* 2.45)

The Value of Association With a Pure Devotee

13.150

***ata atyantikam ksemam prcchamo bhavato 'naghah samsare 'smin ksanardho
'pi sat-sangah sevadhir nram***

O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints even for a half a moment is the most valuable treasure in human society. (*Bhag.* 11.2.30)

13.151

***tulayama lavenapi na svargam napunar-bhavam bhagavat-sangi-sangasya
martyanam kim utasisah***

Elevation to the heavenly planets and liberation from material existence cannot be compared to even a moment's association with a pure devotee of Krsna. What then can be said of material benedictions, which are for those who are destined to die? (*Bhag.* 1.18.13)

13.152

***bhayam dvitiyabhinivesatah syad isad apetasya viparyayo 'smrtih tan-
mayayato budha abhajat tam bhaktyaikayesam guru-devatatma***

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *maya*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul. (*Bhag.* 11.2.37)

The *Srutis* Identify the Worship of Devotees and Association with Saints as the Only Thing Worth Doing

13.153

tasmad-atmajnam hyarcayed-bhutikamah

A person wishing to attain divine opulence should worship one who is *atmajna*, self-realized. That is, he should worship a devotee of Sri Hari, the Supreme Personality of Godhead. (*Mundaka Upanisad* 3.1.10)

***Sadhu-sanga* is the Only Way**

13.154

rahuganaitat tapasa nayati na cejyaya nirvapanad grhad va na cchandasa naiva jalagni-suryair vina mahat-pada-rajo-'bhisekam

My dear King Rahugana, unless one has the opportunity to smear his body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy, by worshiping the Deity, by taking *sannyasa*, by perfectly following the rules of the *grhastha asrama*, nor can one attain the truth by accepting severe penances and austerities, by studying the Vedas, nor by worshiping the gods of water and sun. Only by bathing in the dust of the lotus feet of a pure devotee is the Absolute Truth revealed. (*Bhag.* 5.12.12)

Those Who Have Few Pious Credits Cannot Get the Association of Great Souls

13.155

***durapa hy alpa-tapasah seva vaikuntha-vartmasu yatropagiyate nityam deva-
devo janardana***

Those whose austerity is meager can hardly obtain the service of the pure devotees, who are progressing on the path back to the kingdom of God, Vaikuntha. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities. (*Bhag.* 3.7.20)

13.156

***naisam matis tavad urukramanghrim sprsaty anarthapagamo yad-
arthah mahiyasam pada-rajo- 'bhisekam niskincananam na vrnita yavat***

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely free from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord. Only in this way can one be free from material contamination. (*Bhag.* 7.5.32)

A Devotee Has all Good Qualities; a Non-devotee Has None

13.157

***yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate
surah harav abhaktasya kuto mahad-guna manorathenasati dhavato bahih***

All demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga, or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord's external energy. How can there be any good qualities in such a person? (*Bhag.* 5.18.12)

From *Sadhu-sanga* Comes Faith, Devotional Attachment, and *Prema-bhakti*

13.158

***satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah
kathah taj-josanad asv apavarga-vartmani sraddha ratir bhaktir
anukramisyati***

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation. Thereafter he is freed, and his attraction is fixed. Then real devotion and devotional service begin. (*Bhag.* 3.25.25)

With Humility and Hankering for Krsna, a Devotee Prays as Follows

13.159

***na dhanam na janam na sundarim kavitam va jagadisa kamaye mama
janmani janmanisvare bhavatad-bhaktir-ahaituki tvayi***

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers, nor do I care for the fame of a poet, or the poetically glorified position of impersonal liberation I only want Your causeless devotional service birth after birth. (*Siksastakam* 4)

Thus ends the Thirteenth Jewel of the *Gaudiya Kanthahara*, entitled *Sadhana-bhakti-tattva*.

Varnadharma-tattva

Two Kinds of *Varnasrama* Divine and Demoniac

14.1

dvau bhuta-sargau loke'sminn daiva asura eva ca visnu-bhaktah smrto daiva asuras-tada-viparyayah

There are two classes of men in the created world the demoniac and the godly. The devotees of Lord Visnu are the godly. All opposed are demons.

(Padma Purana)

Divine *Varnasrama*

14.2

varnasramacaravata purusena parah puman visnuraradhyate pantha nanyat tat-tosa-karakah

The Supreme Person, Lord Visnu, is worshiped by a person who is engaged in the proper execution of prescribed duties in the system of *varna* and *asrama*. There is no other way to satisfy the Supreme Lord. (Visnu Purana 3.8.9)

The Demoniac Social System

14.3

asatyam apratistham te jagad ahur anisvaram aparaspara-sambhutam kim anyat kama-haitukam

The demoniac say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust. (*Bhagavad-gita* 16.8)

The Character of the Followers of Demoniac Society

14.4

***asau maya hatah satrur hanisye caparan api isvaro 'ham aham bhogi siddho
'ham balavan sukhi***

The demoniac think, "He is my enemy, and I have killed him; and my other enemy will also be killed. I am the Lord of everything, I am the enjoyer, I am perfect, powerful, and happy. (*Bhagavad-gita* 16.14)

The Future of the Followers of Demoniac

14.5

***tan aham dvisatah kruran samsaresu naradhaman ksipamy ajasram asubhan
asurisy evayonisu***

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. (*Bhagavad-gita* 16.19)

14.6

***asurim yonim apanna mudha janmani janmani mam aprapyaiva kaunteya
tatoyanty adhamam gatim***

Attaining repeated birth and death amongst the species of demoniac life, such persons can never approach Me. Gradually they sink to the most abominable type of existence. (*Bhagavad-gita* 16.20)

The Birth, Family, and Knowledge of the Followers of Demoniac Society is Useless

14.7

***dhig janma nas tri-vrdyat tad dhig vratam dhig bahu-jnatam dhik kulam dhik
kriya-daksyam vimukha ye tv adhoksaje***

To hell with our birth as brahmanas! To hell with our learning of Vedic literature! To hell with our performing sacrifice and observing the rules

and regulations of scripture! To hell with our families! To hell with our expert service in performing the rituals exactly according to the description of scripture! To hell with it all, for as result of these things we have become opposed to loving the blessed Supreme Lord, who is beyond the speculation of our body, mind, and senses. (*Bhag.* 10.23.40)

The Characteristics of Each Varna

14.8

***samo damas tapah saucam santosah ksantir arjavam jnanam
dayacyutatmatvam satyam ca brahma-laksanam***

The symptoms of a *brahmana* are control of the mind, control of the senses, austerity, penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Lord. (*Bhag.* 7.11.21)

14.9

***sauryam viryam dhrtis tejas tyagas catmajayah ksama brahmanyata prasadas
ca satyam ca ksatra-laksanam***

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the *brahminical* nature, and to be always jolly and truthful are the symptoms of a *ksatriya*. (*Bhag.* 7.11.22)

14.10

***deva-gurv-acyute bhaktis tri-varga-pariposanam astikyam udyamo nityam
naipunyam vaisya-laksanam***

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification (dharma, artha, and kama), believing in the words of the spiritual master and scripture, and always endeavoring with expertise in earning money are the symptoms of a *vaisya*. (*Bhag.* 7.11.23)

14.11

sudrasya sannatih saucam seva svaminy amayaya amantra-yajno hy asteyam satyam go-vipra-raksanam

Offering obeisances to the higher sections of society, being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas are the symptom of a sudra. (Bhag. 7.11.24)

Bhagavad-gita on Varnasrama

14.12

brahmana-ksatriya-visam sudranam ca parantapa karmani pravibhaktani svabhava-prabhavair gunaih

Brahmanas, ksatriyas, vaisyas, and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature. (Bhagavad-gita 18.41)

Qualities of Brahmanas

14.13

samo damas tapah saucam ksantir arjavam eva ca jnanam vijnanam astikyam brahma-karma svabhava-jam

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness these are the qualities by which the brahmanas work. (Bhagavad-gita 18.42)

Qualities of Ksatriyas

14.14

sauryam tejo dhrtir daksyamyuddhe capy apalayanam danam isvara-bhavas ca ksatram karma svabhava-jam

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the *ksatriyas*. (*Bhagavat-gita* 18.43)

Qualities of Vaisyas and Sudras

14.15

krsti-go-raksya-vanijyam vaisya-karma svabhava-jam paricaryatmakam karma sudrasyapi svabhava-jam

Farming, cow protection, and business, are the qualities of work for the vaisyas, and for the sudras there is labor and service to others. (*Bhagavat-gita* 18.44)

The Division of Varna and asrama According to Guna and Karma

14.16

catur-varnyam maya srstam guna-karma-vibhagasah tasya kartaram api mam viddhy akartaram avyayam

According to the modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. Although I am the ultimate creator of this system, you should know that I am not the direct creator, being unchangeable. (*Bhagavad-gita* 4.13)

Evidence from Srimad Bhagavatam About the Divisions Varnasrama

14.17

mukha-bahuru-padebhyah purusasyasramaih saha catvaro jajnire varna gunair vipradayah prthak

[Camasa Yogendra said] From the mouth of Brahma, the *brahminical* order has come into existence. Similarly, from his arms, the *ksatriyas* have come, from his waist the *vaisyas* have come and from his legs the *sudras* have come. These four orders and their spiritual counterparts [*brahmacari*, *gnhastha*, *vanaprastha*, and *sannyasa*] combine to make society complete. (*Bhag.* 11.5.2)

14.18

***ya esam purusam saksad atma-prabhavam isvaram na bhajanty avajananti
sthanad bhrastah patanty adhah***

For one who simply maintains an official position in *varnasrama* but does not worship the Supreme Lord, Visnu, he falls down from his puffed-up position into a hellish condition. (*Bhag.* 11.5.3)

14.18a

cari varnasrami yadi krsna nahi bhaje svakarma karite se raurave padi' maje

The followers of the *varnasrama* institutions accept the regulative principles of the four social orders (*brahmana*, *ksatriya*, *vaisya* and *sudra*) and four spiritual orders (*brahmacari*, *gnhastha*, *vanaprastha*, and *sannyasa*). If, one carries out the regulative principles of these orders but does not render service to Krsna, he falls into a hellish condition of life. (*Cc. Madhya* 22.26)

In Satya-Yuga, There was Only one Varna: Paramahamsa

14.19

***adau krta-yuge varno nrrnam hamsa iti smrtah krta-krtyah praja jatya tasmāt
krta-yugam viduh***

In the beginning, *Satya-yuga*, there was only one social class, called "*hamsa*".

In that age everyone was perfect (in devotional service) from birth. That age is therefore known as *Krta-yuga*, or the age in which all religious duties are fulfilled. (*Bhag.* 11.17.10)

14.20

***treta-mukhe maha-bhaga pranān me hrdayāt trayī vidyā pradurabhūt
tasya aham āsam tri-vrṇ makhaḥ***

O blessed Uddhava, at the beginning of the *Treta-yuga* the threefold Vedas was manifest from My heart thorough My breath; and through the three-fold Vedas I (who am known as *Yajna*) appear as sacrifice. (*Bhag.* 11.17.12)

14.21

***vipra-ksatriya-vit-sudra mukha-bahuru-pada-jah vairajat purusaj jataya
atmacara-laksanah***

The four social orders appeared from the universal form of the Lord. The brahmanas appeared from His face, the *ksatriyas* from His arms, the *vaishyas* from His thighs, and the *sudras* from His feet. Each social order is characterized by specific systems and behavior. (*Bhag.* 11.17.13)

Previously, Everyone was a *Brahmana*.

Later, According to *Guna* and *Karma*, Different Divisions Arose

14.22

***na viseso' sti varnanam sarvam brahmam-idam jagat brahmana purva-srstam
hi karmabhir-varnatam gatam***

[Brghu Muni said] Previously there was only one *varna*. Because everyone was born of Brahma, everyone was a *brahmana*. However, later on different castes were categorized according to their activities.

(*Mahabharata, Santi Parva* 188.10)

The Position of *Varna-Dharma* in *Kali-yuga*

14.23-27

***brahmanah ksatriya vaisah sudrah papa-parayanah nijacara-vihinas ca
bhavisyanti kalauyuge vipra veda-vihinas ca pratigraha-parayanah atyanta-
kaminah krura bhavisyanti kalau yuge veda-nindakaras caiva dyutacaurya
karas tatha vidhava-sanga-lubdhas ca bhavisanti kalau dvijah vrtyy-artham
brahmanah kecit mahakapata-dharminah raktambara bhavisyanti jatilah
smasrudharinah kalau yuge bhavisanti brahmanah sudra-dharmina***

In Kali-yuga, all four *varnas* are devoid of character and proper behavior and are addicted to sin. The *brahmanas* are devoid of Vedic knowledge and sacrifice. Giving up the five sacrifices recommended in the Vedas and all *brahminical* behavior and consciousness, they engage in inferior activities. They collect charity to satisfy their unlimited appetite for sense enjoyment. The *brahmanas* of

Kali-yuga are characterized by the qualities of lust and cruelty. Unholy in deed and thought, they take pleasure in envy and malice. These professional thieves blaspheme the Vedas, drink liquor, and exploit women for sex, taking great pleasure in adultery and fornication. They accept extremely sinful means of maintaining their lives and, posing as *swamis*, dress in red cloth and wear long hair and beards. In this way the wretched so called *brahmanas* of *Kali-yuga* accept the *dharma* of *sudras*, that is, they become fourth-class men. (*Padma Purana*)

Brahmanas in Kali-yuga are Brahmanas in Name only

14.28

***raksasah kalim-asritya jayante brahma-yonisu utpanna brahmana-kule
badhante srotriyan krsan***

Those who were *raksasas* in previous ages, have taken birth as *brahmanas* in *Kali-yuga* to torment the physically weak saintly persons who are engaged in the culture of hearing about the Lord. (*C.Bhag..Adi 11.298*)

The Evidence from *Caitanya-Bhagavata*

14.29

***ei sakala raksasa "brahmana" nama matra ei saba loka yama-yatanara
patra kaliyuge raksasa-sakala vipra-ghare janmiveka sujanera himsa
karivare e-saba viprera sparsa, katha namaskara dharma-sastre sarvatha
nisedha karivare***

All these demons are "brahmanas" in name only. All of them will be finished by the agents of the king of death, Yamaraja. In *Kali-yuga*, demons take birth in the houses of *brahmanas* to harass saintly persons. All the *dharma-sastras* forbid one to touch, hear from or offer obeisances to such materialistic and demoniac *brahmanas*. (*C.Bhag.. Adi 11.293-295*)

The *Smṛti* on how the *Brahmana* Caste was Debased

14.30 and 31

***jatiratra maha-sarpa manusyatve maha-mate sankarat sarva-varnanam
duspariksyeti me matih sarve sarvasva patyani janayanti sada
narah vanghaithunamatho janma maranan ca saman nrrnam***

[Yudhisthira told Nahusa] O noble-minded and great serpent, it is very difficult to ascertain one's caste because of promiscuity among the four orders. This is my opinion. Men belonging to all castes beget offspring among women of all the different castes. And among men of different caste the speech, sexual intercourse, birth, and death have become are common to all. (Mahabharata, Vana Parva 180.31-32)

The Opinion of the Truth-Loving Vedic Rsis

14.32

'na caitad-vidmo brahmanah smo vayam abrahmana veti'

"We don't know whether we were brahmanas or non-brahmanas. (Mahabharata, Vana Parva 179.33)

The Sruti, Smrti, Puranas, and Itihasas on the Occupational Duties of Brahmanas

14.33

Brahma-ksatriya-vaisya-sudra iti catvaro varnas tesam varnanam brahmana

eva pradhana iti veda-vacanana-rupam smrtibhir apy uktam. Tatra codyam

***asti ko va brahmano nama. Kim jivah kim dehah kim jatih kim jnanam kim
karma kim dharmika iti. Tatra prathmo jivo brahmana iti
cettana, atitanagatan eka dehanam jivasyaika-rupatvat ekasyapi karma-
vasadan-eka-***

***deha sambhavat sarva sariranam jivasyaika-rupatvacca. Tasman na jivo
brahmana iti. Tarhi deho brahmana iti cettana, acandaladi-
paryantanam manusyanam panca-bhautikatvena. Dehasyaika-rupatvaj-jara-
marana dharmadharmadi samya-darsanad brahmanah svetavarnah
ksatriyo rakta-***

varno vaisyah pita-varnah sudrah krsna-varna iti niyamabhavat. Pitradi-sarira

dahane putradinam brahma-hatyadi-dosa-sambhavacca tasman na deho brahmana iti. Tarhi jati brahmana iti cenna. tatra jatyantaratantusu aneka-

jati-sambhava maharsayo bahavah santi. Esha-srogo mrgyah kausikah kusat

jambuko jambukat. Valmiki valmikat. Vyasah kaivartta-kanyayam. Sasaprsthat gautama. Vasisthah urvashyam. Agastyah kalase jata iti srutatvat.

Etesam jatya vinapyagre jnana-prati-padita rso bahavah santi. Tasman na jatih brahmana iti. Tarhi jnanam brahmana iti cettana.

Ksatriyadaya'pi paramartha-darsino'bhijna bahavah santi. Tasmanha jnanam brahmana iti.

Tarhi karma brahmanah iti cettana. Sarvesam praninam prarabdha-sancitagami karma-sa dharmya-darsanat karmabhipreritah sant janah kriyah

kurvaniti. Tasman na karma brahmana iti. Tarhi dharmiko brahmana iti cettana. Ksatriyadaya hiranyadataro bahavah santi. Tasmanna dharmiko brahmana iti. Tarhi ko va brahmano nama. Yah kascid-atmanam-advitiyam-

jati-guna-kriyahinam sadurmisad-bhavetyadi-sarva-dosa-rahitam satya-jnananandanta-svarupam svayam nirvikalpam asesakalpadharam asesabhutahitanyamitvena vartamanam antarbahis-cakasavadanu-syutama-

khandananda-svabhavam-aprameya manu bha vai kavedya paroksataya basamanam karatalamalakavat saksad-aparoksi-krtya krtarthataya kama-

ragadi-dosa-rahitah sama damadi-sampanno ceta vartata, eva mukta-laksano

yah sa eva brahmana iti sruti-smrti-puranetihasanam-abhiprayah. Anyatha

hi brahmantva-siddhir nasty eva.

The four varnas are: *brahmana*, *ksatriya*, *vaisya*, and *sudra*. Among these, the *brahmanas* are foremost. This is the verdict of the Vedas and the *Smṛti*. In these places the question is asked, "Who is a *brahmana*? On what basis is someone a

brahmana? Among life (*jiva*), body (*deha*), birth (*jati*), knowledge (*jnana*), work (*karma*), and duty (*dharma*) what is it that constitutes a *brahmana*?"

The first question is: Since the *jiva* is part of Brahman, and alive, does that make him a *brahmana*? No. It is incorrect to call any *jiva* a *brahmana*. There are countless *jivas* who have accepted innumerable material bodies according to their *karma* and mentality, but they cannot all be called *brahmanas*).

The next point is whether one's body (*deha*) makes one a *brahmana*. The answer is no. The body of a *candala* as well as that of all other men are subject to infirmity and death. It is only with respect to the way in which the mentalities of different classes of men are colored by different conceptions of religion and irreligion that *brahmanas* are called "white," (*nveta-varna*) *ksatriyas* "red," (*rakta-varna*) *vaisyas* "yellow," (*pita-varna*) and *sudra* "black" (*krsna varna*). In this way, it should be clearly understood that one is not a *brahmana* on the basis of his body (*deha*). By burning up one's body one does not become free from the sin of killing a *brahmana*; nor is that sin transferred to one's son. In the same way one's *brahminical* status is not based on one's bodily condition, nor can *brahminical* status be transferred simply by seminal discharge and the procreation of children. Therefore it is concluded that the body (*deha*) does not make one a *brahmana*.

The next point is whether one becomes a *brahmana* by birth (*jati*). The answer is no. In the midst of mixed ancestry have come great-souled *rsis*. The Rsi Snrga took birth from a deer, and Kausika was born from straw, Jambhuka rsi was raised by a jackal, and Valmiki came from an anthill. Vyasa was born from a fisherman's daughter and the sage Gautama was born from a rabbit. Vasistha was born from a dancing girl Urvasi. From a pitcher (in which semen was stored) the sage Agastya took birth. There are many examples of great saints who did not know in what circumstances they took birth. Therefore birth does not make a *brahmana*.

And what of *jnana*? Knowledge does not make a *brahmana* either. Many *ksatriyas* are vastly experienced in knowing the supreme goal of life. Therefore knowledge does not make a *brahmana*.

What about fate? *Karma* does not make one a *brahmana* either. All living beings have amassed *karma* from previous lives and have their *karmic* destinies to live out in the future along with their *karmas* and *dharmas*. According to one's

karmic desires he is further implicated in *karmic* fate and continues to live in the world of action and reaction. A "*brahmana*" is more than this, and therefore *karma* does not make one a *brahmana*.

Then what about *dharma*, religion? Mundane piety does not make a *brahmana* either. There are many examples of great *ksatriyas* who were highly religious and gave much gold in charity, but they were not *brahmanas*.

Then what is a *brahmana*? A *brahmana* is one who is absorbed only in the Supreme Self. He is free from all mundane attributes of birth, work, and materialistic qualities, who is free from all faults. His very nature is that he takes pleasure in the knowledge of the limitless Supreme Truth. A real *brahmana* is completely absorbed in the infinite, limitless, absolute Supreme Person (present within the heart of every living being as the Supersoul just as ether pervades everything). That Supreme Lord is indivisible, and His very nature is divine ecstasy. The infinite is not a mango that can be grasped through sense experience; neither can He be known, directly or indirectly, through mental speculation.) Such a *brahmana* is free from faults such as lust, anger, greed, pride, illusion, and envy. He has all twelve *brahminical* qualities beginning with peacefulness and self-control (*samo, dama, tapa*, etc.). He is never envious and is free from illusion and from any touch of pride and false ego. One who has these qualities may be called a *brahmana*. This is the opinion of the *Sruti*, *Smrti*, *Puranas* and *Itihasas*. No other endowments of perfection can confer brahminical status. (Vajra-sucika Upanisad)

Evidence from the Mahabharata

14.34

sudre caitad-bhavel-laksma dvije tac ca na vidyate na vai sudro bhavec-chudro brahmano na ca brahmanoh

If it is seen that a sudra has the characteristics of a brahmana he should be considered a brahmana. Similarly, if a brahmana has the characteristics of a sudra he should be considered a sudra. (*Mahabharata*, *Vana Purva* 180.25)

Evidence From Srimad-Bhagavatam

14.35

yasyaya lakṣaṇam proktaṁ puṁso varṇabhivyāṇjakam yad anyatrapī drśyeta tat tenaiva vinirdiśet

If one shows the symptoms of being a *brahmana*, *ksatriya*, *vaiśya*, or *sudra*, as described above, even if he has appeared in a different caste, he should be accepted according to those symptoms of classification. (*Bhag.* 7.11.35)

The Ancient commentator, Nilakantha, on the Conduct of *Brahmanas*

14.36

evaṇca satyadikamyadī sudro'pyasti tarhiśo'pī brahmana eva syat sudra lakṣmakadikam na brahmano'sti nāpī brahmana-lakṣmasamadikam sudro'sti.

sudro'pī samādyupeto brahmana eva, brahmano'pī kamādyupetaḥ sudra eva

In the same way if a *sudra* has qualities like truthfulness then he is a *brahmana*. And if a *brahmana* does not show the qualities such as peaceful nature which are appropriate for a *brahmana*, then he is a *sudra*. If a *sudra* has qualities like equanimity then he is a *brahmana*. If a *brahmana* has qualities like lust then he is a *sudra*. (Nilakantha commentary on *Mahabharata*, *Vana Parva* 180.23-26)

Sridhara Svami's Opinion

14.37

samādibhireva brahmanādī vyavaharo mukhyah na jātimatrat. yad yadī anyatra varṇantare'pī drśyeta, tad-varṇastaram tenaive lakṣmaṇa-nimittenaivavarṇena vinirdiśet, na tu jātinimītenetyarthah

The qualities of a *brahmana*, beginning with peacefulness (*samo*, *dama*, *tapau*, etc.) represent the chief characteristics or principle behavior of a *brahmana*. On the other hand, birth is no qualification for *brahminical* status.

If one is seen to take birth in another *varṇa*, but has the qualifications of a *brahmana*, his birth should be disregarded and he should be accepted as a *brahmana*. One who is born a *brahmana* may be accepted as a *brahmana* if he has the qualifications, but otherwise he should not. (*Bhavartha-dīpikā* commentary on *Srimad Bhagavatam* 7.11.35)

Mahaprabhu's Definition of What is and Isn't a *Brahmana*

14.38

***sahaje nirmala ei 'brahmana'-hrdaya krsnera vasite ei yogya-sthana
haya 'matsarya'-candala kene ihan vasaile parama pavitra sthana apavitra
kaile***

The heart of a brahmana is by nature very clean; therefore it is a proper place for Krsna to sit. Why have you allowed envy to sit there? Because of this, you have become like a *candala*, the lowest of men, and you have also contaminated a most purified place your heart. (Cc. *Madhya* 15.274-275)

The Evidence of the *Smṛti*

14.39

***etan me samsayam deva vada bhutapate'nagha trayo varnah prakṛtyeha
katham brahmanyamapnuyuh sthito brahmana-dharmena brahmanyam-
upajivati ksatriyo vatha vaisyo va brahma-bhuyam sa gacchati***

[Uma said] "O Siva, master of the bhutas. O sinless one, through what kind of personal characteristics can the three classes of men ksatriya, vaisya, and sudra become brahmanas? Is it possible for them to become brahmanas? Please enlighten my doubts on this subject." Siva said, "If a ksatriya or vaisya is established in brahminical behavior, and spends his whole life in brahminical conduct, it is seen that such a person has attained brahminical status. (*Mahabharata*, *Anusasana Parva* 14.3.5,8)

The Verdict of the *Mahabharata* on the Occupation of Bramanas

14.40 and 41

***sampratanca mato me'si brahmano natra samsayah brahmanah pataniyesu
vartamano vikarmasu yastu sudro dame satye dharme ca satatohitah***

tam brahmanam aham manye vṛttena hi bhaved-dvijah

(The brahmana told the "hunter"), "In my opinion, you are a *brahmana*.

Of this there is no doubt. It is my consideration that the *brahmana* who is proud and addicted to sin, who is full of vice and always engaged in evil and degraded practices, is certainly a *sudra*. On the other hand, a *sudra* who is endowed with the virtues of righteousness, self-restraint, and truthfulness is, in my opinion, a *brahmana*. The only qualifications for *brahminical* status are truthful character and saintly behavior. (*Mahabharata*, *Vana Parva* 215.13-15)

14.42 and 43

***himsanrta-priya lubdhah sarva-karmopjivinah krsna saucaparibhrasthaste
dvijah sudratam gatah sarva-bhaksyaratirnityam sarva-karmakaro
'sucih tyakta-vedastvanacarah sa vai sudra iti smrtah***

Brahmanas who live a life of violence, lies, and greed, who are impure and indulge in all kinds of *karmic* activity in order to maintain their lives are degraded to the status of *sudras*. Such a person, who eats anything and everything without discrimination, who is attached to worldly things, who will accept any occupation just to make money, who has given up Vedic *dharma* and proper behaviour is called a *sudra*. (*Mahabharata*, *Santi Parva* 189.7)

The Smṛti on the Occupational Behavior of Brahmanas

14.44

***yatraital-laksyate sarpa vrttam sa brahmanah smrtah yatraitan na bhavet
sarpa tam sudramili nirdiset***

[Yudhisthira said] "O serpent, whoever has the characteristics of a *brahmana*

is said to be a *brahmana*. One who doesn't have the characteristics of a *brahmana* is a *sudra*, even if he is "born" a *brahmana*. (*Mahabharata*, *Vana Parva* 180.26)

An Example of the Conduct of a Brahmana

14.45

tam hovaca kim gotro nu saumyasiti.

Sa hovaca nahametadveda bho yad-gotro 'ham asmi. Aprccham mataram sa ma pratyabraid bhahvham caranti paricarini yauvane tvamalabhe. Saham etat na vedayad-gotras-tvamasī.

Jabala tu nama ahamasmi, Satyakamo nama tvamasiti.

So'ham satyakamo Jabalo 'smi bho iti.

Tam hovaca naitadabrahmano vivaktum-arhati samidham saumya ahara. Upa tva nesye. Na satyadaga iti.

Gautama asked Satyakama, "My dear boy, what is your *gotra*?" The boy said, "I do not know what my caste or family background is. I asked my mother, and she said, 'When I was young, I wandered here and there and knew many men. Then you were born. I knew so many men that I don't know who your father is, or what your caste is. All I know is that my name is Jabmla and your name is Satyakama (One who wants truth).' Therefore I am known as the Satyakama of Jabmla, and do not know my caste".

Gautama said, "My dear boy, you speak truthfully, and therefore you must be a *brahmana*. No one but a *brahmana* could speak such an unpalatable truth.

O beautiful young boy, go and bring me wood for the sacrificial fire. I shall initiate you as my disciple, for you never depart from the truth.
(*Chandogya Upanisad* 4.4.4, Gautama)

14.46

arjvavam brahmane saksat sudro'narjava-laksanah gautamastv iti vijnaya satya-kamamupanayat

Truthfulness is the symptom of a *brahmana*, whereas dishonesty is the symptom of a *sudra*. Knowing this, Gautama Rsi initiated Satyakama as a *brahmana*.
(*Chandogya Upanisad*, *Madhva-bhanya*, *Smma-samhita*)

The Evidence of *Vedanta-sutra* and the Example of Citraratha

14.47

"sugasya tadanadara-sravanat sucyate hi"

nasau pautrayanah sudrah sucad-bravanam eva hi suda tvam

raja pautrayanah sokac-chudroti muninoditah prana-vidyam-avapyasmad

param dharma-vaptavan

The following story is from the Chandogya *Upanisad* (Saavarga-vidya 4): There was a great king named Janasruti Pautrayara, who was famous for his good works. Two *rsis* wanted to create a desire for spiritual knowledge in his heart and they took the form of swans to accomplish this. One of them praised the king while the other contemptuously accused him of lacking spiritual knowledge. The swan then praised the sage Raikva for being very learned. Upon hearing this the king was smitten with grief and approached the sage Raikva with presents seeking spiritual knowledge from him. Raikva twice addressed the king *sudra*. "O Sudra, you have brought all these presents, and now you want me to instruct you?" Thereafter, Raikva taught him the spiritual science.

The *Brahma-sutra* says: "Raikva addressed Janasruti Pautrayana as *sudra* because Pautrayana was overwhelmed with sorrow." The use of the word *sudra* in this verse does not mean that Janasruti was a *sudra* at birth, but that he was lamenting. The purport is that those who are overwhelmed by lamentation are known as *sudras*. It is written in the *Padma-Purana* that King Pautrayana was a *ksatriya* and that because of his lamentation, Raikva Muni called him a *sudra*. [The word *sudra*, therefore, means "one who laments."] Later, Pautrayana gained knowledge of the ultimate goal of life and the supreme religion from Raikva. (*Brahma-sutra* 1.3.34)

Madhvacharya's Commentary, Quoting from *Padma-Purana*

14.48

"ksatriyatvavagates ca uttaratra caitra-rathena lingat" bhasye:

"ayam asvatariratha iti citraratha samvandhinitvena lingena pautrayanasya ksatriyatvavagates ca rathastvasvatariyuktascitra ityabhidhiyate iti brahmeyatra vedo rathas tatra na vedoyatra no ratha iti ca brahma-vaivarte"

The *Brahma-sutra* says: "That Janasruti was *ksatriya* and not a *sudra* is understood from the rest of the story, where he is described along with a

ksatriya, Abhipratmrin, who was a Caitra-ratha." [Because Janasruti was a *ksatriya* and not a *sudra* by quality, he was fit for hearing spiritual knowledge from Raikva Muni, who would not have instructed him if he actually was a *sudra*. The purpose of Raikva Muni's calling him a *sudra* was simply to illustrate that constant lamentation is the quality of a *sudra*, and that if he were to instruct Janasruti, the king would have to rid himself of the tendency toward lamentation. That Raikva did instruct Janasruti is proof that the king freed himself from the tendency, and was not a *sudra*, but was qualified to study the Vedas. Those who have the qualities of *sudras* are forbidden to study the Vedas because they will pervert the meaning of the Vedas.] The whole point is that one may know a person's *varna* from his qualities. (*Brahma-sutra* 1.3.35 and commentary)

Members of Other Castes who Became Brahmanas

14.49

nabhaga-distaputro dvau vaisyau brahmanatam gatau

Nabhaga and Disthaputra were two *vaisyas* who attained the status of *brahmanas*. (*Hari-vaasa* 11)

14.50-56

***evam vipratvamagamadvitahavyo naradhipah bhrughoh prasada rajendra
ksatriyah ksatriyarsabha tasya grtsamadah putro rupenendra ivaparah sa
brahmacari virprarsih sriman grtsamado 'bhavam putro grtsamadasyapi
sucetabhavat-dvijah varcah sutejasah putro vihavyastasya catmajah vihavyasya
tu putrastu vita-tasya catmajah vitatasya sutah satyah santah satyas sya
catmajah sravastasya sutascarsih sravasascabhavattamah tamasas ca prakaso
'bhuttanayo dvijasattamah prakasasya ca vagindro babhuva jayatam
barah tasyatmajas ca pramitirveda-vedangaparanga ghrtacyam tasya putrastu
rururnamodapadyata pramadvarayasta ruoh putrah samupadyata sunako
nama viprarsiryasya putro'tha saunakah***

[Bhinma] explained how King Vitahavya became a *brahmana*: "O King Rajendra, best of the *ksatriyas*, Vitahavya was a *ksatriya*, but by the grace of Bhrgu Muni, he became a *brahmana*. His son, Gntsamada, who was inferior to none save Indra, was a *brahmacari* and a learned Rsi. Gntsamada's son, Suceta, was a learned *brahmana*. Suceta's son was Varcas, and his son was

Vitatya, whose son was Vagindra. His son was Santa, his son was Rsisrava, his son was Tama. Tama's son, was the best of *brahmanas*, Prakasa, whose son was Vagindra, the foremost of all reciters of the Vedic *mantras*. Vagindra had a son whose name was Pramati. Pramati was a master of all the Vedas and their branches. Pramati begot in the womb of the *apsara*, Ghntmci, a son named Ruru, who had a son by his wife, Pramadvarya. Ruru's son was the venerable *rsi*, Sunaka. The son of Sunaka was the great sage Saunaka (who heard *Bhagavatam* from Suta Gosvami at Naimisararya).

In this way, O best of kings, the great king Vitahavya, a *ksatriya*, attained the status of a *brahmana* by the mercy of Bhrgu, and by dint of his sons and descendants becoming great *brahmanas*. (*Mahabharata, Anusasana*, 30.66, 58, 60-65)

Examples from *Bhagavatam* on Brahminical Conduct

14.57

***yaviyamsa ekasitir jayanteyah pitur adesakara maha-salina maha-srotriya
yajna-silah karma-visuddha brahmana babhuvuh***

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Rsabhadeva and Jayanti. According to the order of their father, they became cultured, well-behaved, pure in their activities, expert in Vedic knowledge and the performance of Vedic rituals. (*Bhag.* 5.4.13)

14.58

***puror vamsam pravaksyamiyatra jato 'si bharata yatra rajarsayo vamsya
brahma-vamsyas ca jajnire***

[Sukadeva Gosvami said] O Maharaja Pariksit, descendent of Maharaja Bharata, I shall now describe the dynasty of Puru, in which you were born, in which many saintly kings appeared, and from which many dynasties of *brahmanas* began. (*Bhag.* 9.20.1)

14.59

kasyah kuso grtsamada iti grtsamadad abhut sunakah saunako yasya bahvrca-

pravaro munih

Ksatravnddha's son was Suhotra, who had three sons, named Kasya, Kusa, and Grtsamada. From Gntsamada came Sunaka, and from him came Saunaka, the great saint, the best of those conversant with the *Rg Veda*. (*Bhag.* 9.17.3)

The Words of Brahma From the *Padma-Purana*

14.60-62

***sac-chrotriya-kule jato akriyo naiva pujitah asat-kstrakule pujo vyasa-
vaibhandukayyatha ksatriyanam kule jato visvamiro'sti matsamah vesyaputro
Vasisthas ca anye siddha dvijatayah yasya tasya kule jato gunavaneva
tairgunaih saksad brahmanayo viprah pujiyah prayatnatah***

[Lord Brahma said] If one is born in a family of *brahmanas* who are absorbed in hearing divine sound, but has bad character and behaviour, he is not worshipable as a *brahmana*. On the other hand, Vyasa and Vaibhandaka Muni were born in unclean circumstances, but they are worshipable. In the same way, Visvamisra Muni was born a *ksatriya*, but he became equal to me by his qualities and activities. Vasistha was born as a son of a prostitute. Many other great souls who manifested the qualities of first-class *brahmanas* also took birth in similar humble circumstances, but they are also called perfect. The place where one takes birth is of no importance in determining whether one is a *brahmana*. Those who have the qualities of *brahmanas* are recognized everywhere as *brahmanas*, and those who have such qualities are worshipable by everyone. (*Padma Purana, Snthi-Khanda* 43.321,322 *Gautamiya-samskarana*)

The Seminal Brahmanas of Kali-yuga are Impure

14.63

***asuddhah sudra-kalpa hi brahmanah kali-sambhavah tesam agama-margena
suddhir na srota-vartmana***

The *brahmanas* born in the age of Kali are merely *sudras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of the *aganas* or *pancaratrika-viddhi*. (*Hari-bhakti-vilasa* 5.5, from *Visnu Yamala*)

What is Diksa?

14.64

divyam jnanamyato dadyat kuryat papasya samksayam tasmad-dikseti sa prokta desikais tattva-kovidaih

The process by which divine knowledge (*divya jnana*) is given and sins are destroyed is called *diksa* by the highly learned scholars who are expert in spiritual affairs. (*Hari-bhakti-vilasa* 2.9, from *Visnu Yamala*)

Diksa can Make a Common man a Brahmana

14.65

yatha kancanatamyati kamsyam rasa-vidhanatah tatha-diksa-vidhanena dvijatvam jayate nrnam

Just as bell metal is transformed into gold by alchemy, a common man is transformed into a twice-born brahmana by *diksa* from a bona find spiritual master. (*Hari-bhakti-vilasa* 2.12, from *Tattva Smgara*)

14.65a

nrnam sarvesam eva dvijatvam "viprata"

The purport is that anyone can become twice-born if he is properly initiated. (Sanatana Gosvami's *Dig Darsini* commentary on the above verse)

The Guru Initiates the Humble Disciple

14.66

svayam brahmani niksaptan jatan eva hi mantratah vinitanatha putradin samskrtya pratibhodhayet

When the guru gives the mantra to his disciple according to the rules and regulations of *pancaratrika-viddhi*, then, by the influence of that *mantra*, the disciple never takes birth again. A humble disciple conducts himself with

great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate *samskaras*, the guru teaches the meaning of the *mantra*. This is the way that spiritual initiation is performed according to the rules and regulations of scripture. (*Narada Pascaratra, Bharadvaja-samhita* 2.34)

The Evidence of Mahabharata

14.67

etaih karma-phalair-devi nyuna-jati-kulodbhavah sudro'py agama-sampanno dvijo bhavati samskrtah

O goddess, even a *sudra* can be purified though carefully following the proper conduct of a *brahmana* as prescribed in the *Pancaratra*. Thus he is purified of karmic reactions and by accepting initiation from a bona fide spiritual master he becomes a *brahmana*. (*Mahabharata, Anusasana Parva* 143.46)

14.68

nayonir napi samskaro na srutam na ca santatih karanani dvijatvasya vrttam eva tu karanam

Neither birth, nor purificatory rites (*samskaras*), nor learning, nor offspring are qualifications for brahminical status. Only brahminical conduct is the basis for brahminical status. (*Mahabharata, Anusasana Parva* 143.50)

14.69

sarvo'yam brahmano loke vrttena tu vidiyate vrtte sthitastu sudro'pi brahmanatvam niyacchati

All genuine *brahmanas* in the world are *brahmanas* by virtue of their conduct. A *sudra* who is established in good conduct is regarded as having attained the status of a *brahmana*. (*Mahabharata, Anusasana Parva* 143.51)

The Conclusion of the Gosvamis

brahmana-kumaranam saukre janmani durjatitvabhavo'pi savana-yogy-atvaya punya-visesamaya savitra-janma-sapeksatvat. Tatasca adiksitasya svadasya. svadasya savana योगyatva-pratikula-durjatyaramakam prarabdhamapi gatam eva, kintu sisthacarabhavat adiksitasya svadasya diksam vina savitryam janma nastiti brahamana-kumaranam savana-yogyatva bhavavacchedaka punya visesamaya-savitra janmapeksavadasya adiksitasya svadasya savitrya-janmantaropekso vartata iti bhavah

[This is a quotation from Jiva Gosvami's commentary on a verse of *Bhakti-rasamrta-sindhu*, *Purva Vibhaga* 1.13, which Rupa Gosvami quotes from *Srimad Bhagavatam* (3.33.6).]

The *Bhagavatam* verse and its purport by Srila Prabhupada is given as follows: "To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

Purport: Herein the spritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rupa Gosvami has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasamrta-sindhu*, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gita*. The Lord says that He takes charge of one who surrenders to Him and makes him immune to all reactions to sinful activities.

If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of *brahmanas*, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices, but here the word *sadyau*,

"immediately," is used.

Sridhara Svami also remarks that one can immediately be eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eating dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brahmana is certainly due to pious activities in one's past life, but still a child who is born in a brahmana family depends on his further reformation upon initiation, acceptance of a sacred thread, and many other reformatory processes.

But a person who chants the holy name of the Lord, even if born in family of *candalas*, dog-eaters, does not need reformation. Simply by chanting Hare Krsna, he immediately becomes purified and becomes as good as the most learned brahmana. Sridhara Svami especially remarks in this connection, *anena pujiyatavam laksyate*. Some caste *brahmanas* remark that by chanting Hare Krsna, purification begins. Of course, that depends on the individual process of chanting, but this remark of Sridhara Svami's is completely applicable if one chants the holy name of the Lord without offense for he immediately becomes more than a brahmana. As Sridhara Svami says, *pujiyatvam*: he immediately becomes as respectable as a most learned brahmana and can be allowed to perform Vedic sacrifices.

If simply by changing the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who can understand the descent of the Lord as Devahuti understands Kapiladeva. Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a *brahmana*. This is also confirmed in the *Hari-bhakti-vilasa* by Sri Sanatana Gosvami:

"As base metal can be changed into gold by a chemical process, any person can similarly be changed into a *brahmana* by *diksm-vidhana*, the initiation process." It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a *brahmana* family and then be reformed.

But at this present moment, even those who are born in the best *brahmana* families are not reformed, nor is there any certainty that they are actually born of *brahmana* fathers. Formerly the *garbhadhana* reformatory system was prevalent, but at the present moment there is no such *garbhadhana*, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a *brahmana* father. Whether one has acquired the qualification of a *brahmana* depends on the judgement of the bona fide spiritual master. He bestows upon the disciple the position of a *brahmana* by his own judgement. When one is accepted as a *brahmana* in the sacred thread ceremony, under the *pancaratrika* system, then he is *dvija*, twice-born. That is confirmed by Sanatana Gosvami: *dvijatvam jayate*. By the process of initiation, a person is accepted as a *brahmana* in his purified state of chanting the holy name of the Lord.

He then makes further progress to become a qualified Vaisnava, which means that the brahminical qualification is already acquired.

The import of the above commentary by Jiva Gosvami on this verse summarized as follows by Bhakti Hridaya vana Maharaja in his translation of Bhakti-rasamrta-sindhu (which Srila Prabhupada at one time authorized us to read in a letter to Yamuna Dasi in 1968):

"According to Sri Jiva Gosvami, though this rudimentary bhakti in a born *candala* will remove the effects of his past misdeeds, yet he must wait for the next birth in a higher social status to qualify himself for the performance of the Vedic sacrifices. [Srila Jiva Gosvami says that just as one who is born a *brahmana* must wait to be purified through the sacred thread ceremony in order to perform sacrifice, in the same way, one who has chanted the holy name is eligible to perform Vedic sacrifice, but must wait to take birth as a *brahmana* in order to actually perform Vedic sacrifice.]

Jiva Gosvami, it is obvious, is reluctant to disturb the social order and tries to conform, as far as possible to the extant practices and ideas of the Hindu society of his time. Visvanatha Cakravarti, however, considers Jiva Gosvami's view to give away the whole case for the quality of *prarabdha-pimpaharatva* [power of deliverance from sin] that is claimed for bhakti. Visvanatha's view is that bhakti, however slight, will at once remove all taints from the fallen human being and qualify him for the highest social duties of the Hindus. This is rather a controversial problem. The question is between 'eligibility' and 'capability'.

Jiva Gosvami here argues that a *brahmana* born in a higher social order because of good deeds in previous births is eligible to perform Vedic rituals; while even a *candala* born in the lowest social order owing to his misdeeds in previous births, becomes fully capable of performing such Vedic rituals when his *prarabdha* is wiped out by singing and listening to the name of the Lord in the stage of practice of bhakti."

But, as even a person born in a brahmana family has to wait till his sacred thread ceremony before he can actually perform such Vedic rituals in spite of his eligibility, so a devotee born in a *candala* family, is cleansed of his sins committed in previous births by practising the rudiments of bhakti and becomes eligible to perform Vedic rites, but he does not do this as he is not interested in the fruits of Vedic *karma*."

14.71

tad evam diksatah parastad eva tasya dhruvasyeva dvijitva-samskarastadavadhi-tatvattattan-mantradhi devaj-jatah

As soon a Lord Brahma was initiated by the *gayatri mantra* he was twice born. After this, the mantra sprang forth from the lotus mouth of that foremost of the demigods and he began to chant the gayatri [by which all subsequent *brahmanas* are initiated.](*Brahma-samhita* 5.27, Jiva Gosvami's commentary)

Three kinds of Birth Seminal, Brahminical, and Mantra-diksa

14.72

maturagre'dhi-jananam dvitiam maunjibandhane trtiyamajna-diksayam dvijasya sruti-codanat

The *sruti* states that a *brahmana* gets his first birth from his mother (*saukra-janma*, seminal birth). He gets his second birth by receiving the sacred thread (*smvitra-janma*), and finally he gets his third birth by *byajna-diksa* (ceremonial initiation at a fire sacrifice). (*Manu-samhita* 2.169)

Sridhara Svami's Remarks on the Three Kinds of Birth

14.73

trivrt sotram savitram daiksamiti trigunitam janma

[In this verse from Srimad Bhagavatam (10.23.39), *dhig janma nastrivnd...*"To hell with our threefold birth as *brahmanas*!] The word *tnvnt* means the threefold births *saukra-janma*, purity of heredity and family, *smvitra-janma*, investiture with the sacred thread and initiation into the *gayatri-mantra*, and *daiksa-janma* (consecration for Vedic sacrifices). (Sridhara Svami, *Bhavartha-dipika* 10.23.39)

Who has Done the Forty-eight Kinds of Samskaras is a Brahmana

14.74

"yasyaite'stha catvarimsat samskarah sa brahmanah"

One who has performed the forty-eight kinds of samskaras is a brahmana.

1. *garbhadhana* impregnation
2. *pumsavana* causing the birth of a male child
3. *simantonnayana* parting of the hair
4. *jata-karma* the duties after the birth of a child
5. *nama-karara* naming ceremony
6. *niskramana* taking the child out of the room for the first time
7. *anna-prasana* eating grains
8. *kararavedha* piercing ears
9. *caudakarma* shaving the head
10. *upanayana* sacred thread
11. *samavartane* completing education
12. *vivaha* marriage

13. *antyeshti* funeral
14. *devayajna* sacrifice to the gods
15. *pitryajna* sacrifice to manes
16. *bhutayajna* sacrifice to living beings.
17. *narayajna* sacrifice to human beings
18. *atithiyajna* treating the guests
- 19-41. *deva-vrata catunthaya, anthaka-sraddha, pmrvara-sraddha, sravani, agrayari, praunthapadi, caitra, cmturmasya, niruda pasubandha, sautramari, agninthoma, atyagninthoma, uktha, nodani, vajpeya, atiratra, aptoryama, rajasuya* names of various sacrifices
- 42-45. *agnyadheyam, agnihotram, darsa-paurnamasya, agrayarenti.*
46. *sauca* cleanliness
47. *anayasa-mangalacara* The auspicious acts done without endeavor.
48. *akarparya asprha* freedom from miserliness and desire.

(Mahabharata, Santi Parva 189.2)

The One Branch and the Many Branches

14.75

yad apy uktam garbhadhanadi-dahanta-samskarantara-sevanad bhagavata

nama-brahmanyam-itih tatrapy-ajnanam-evaparadhyati, na punarayusmato dosah; yadete vamsa-paramparaya bajasaneya-sakha-madhiyanah katyayanadi-grhyokta-margena garbhadhanadi-samskaran kurvate, ye punah sarvatranuvacana-prabhrti trayi-dharma-tyagena ekayana-sruti-vihitaneva catvarimsat samskaran kurvate te'pi svasakha grhyoktam-artham yathadanutisthamanah na sakhantariya-karmanusthanad-brahmanyat pracyavante, anyesamapi parasakha-vihita-karman-anusthana-nimitta-

brahmanya-prasangat.

[In the *Agama-Pramanya*, Yamunacarya establishes the *Pramanya*, or authority, of the *Pancaratrika* scriptures (*agama, tantra, sastra*) in defense against the community of *smarta brahmanas* who were at the time challenging the authority of the *Pancaratra* traditions as being non-Vedic. Because Yamunacarya's credibility as a Vedic *brahmana* could not be challenged, he was in a strong position to mount a defense of *Pancaratrika* traditions. According to Yamunacarya, the class of qualified brahmanas included those Deity worshipers who were not professional, but who worshiped only for their own benefit and the benefit of others, and who performed forty *samskaras* or purificatory practices based on the ancient *Vajasaneya* or Sukla Yajur Veda as an alternative to the traditional Vedic practices. The ritualistic priests, or *smarta-brahmanas*, who were Yamunacarya's enemies claimed that the practice of these alternate *samskaras* were non-Vedic, and therefore unholy. They accused Yamunacarya of deceit by trying to base the system of *samskaras* on the lost Vedic scriptures. The *acarya's* arguments on this point were difficult for the *smartas* to defeat, however, since the practice of referring to lost Vedic scriptures was invented by the *smartas* themselves to justify their own non-Vedic practices and give them a "Vedic" basis. Even the strictest *smarta brahmana* has to admit that there are injunctions and rituals in the *dharma-sastras* for which there are no known Vedic injunctions, but for which a Vedic basis must be presumed.

In light of this, *smarta brahmanas* have often appealed to the lost Vedic scriptures (such as the single original Veda which Vyasadeva divided into three parts) in order to justify the practices and rules of corollary Vedic literatures such as the *Manu-samhita*, which forms much of the basis for *smarta* ritual.

While the *smartas* attempt to discredit the idea that their own arguments can be used against them to establish Vedic support for *Pancaratrika* practice, Yamunacarya's arguments cannot be defeated without also destroying the basis for *smarta* ritual.

Yamunacarya says: It has been said that the *bhagavatas* are polluted, because they have given up the Vedic *samskaras*, and have accepted an alternative system of purifactory rituals, beginning with the *garbhadhana-samskara* and ending with the funeral ceremony. My opponents have argued that the verdict of the scripture concerning offenders is clear on this point. In answer to

this, I must say, in the words of *Ayunman*, that there is no fault in my opponents; the only fault is with their ignorance, because the forty purificatory rituals of *samskaras* practiced by the *Bhagavatas* have descended from the "one Veda," the *Ekayana Sakha*, or the "one branch" of the *Sukla Yajur Veda*, beginning with the *Katyayana*, which includes scriptural injunctions about the prescribed religious ceremonies to be performed at birth, marriage, and so on.

This process has descended through an ancient and unbroken family tradition in different *brahminical* families who for many generations have followed all these purificatory practices, beginning with the *garbhadhana* and other *samskaras*. In fact, those who perform these forty *samskaras* cannot be considered *unbrahminical* for failing to follow the *samskaras* as they are mentioned in the three Vedas. They do not fall from *brahminical* status simply for favoring the ancient and more traditional *samskaras* mentioned in the One Veda (*Ekayana-sruti*) over those recommended in the three Vedas.

These devotee *brahmanas* are simply following carefully the ancient tradition of the one Veda and cannot be faulted for not following another branch of the Vedas. If it were the case that a *brahmana* who follows the rules of one branch of the Vedas is not "Vedic" and loses his caste for not following the rules of another branch of the Vedas, then all *brahmanas* would lose their caste, because different systems of rules governing rituals are found in different parts of the Vedas. (And it is not possible to follow all of them, since by following the rules of one system one will violate the rules of other systems). (Sri Yamunacarya, *Agama-pramana*)

Vaisnavas are not Sudras

14.76

na sudra bhagavad-bhaktaste tu bhagavata matah sarva-varnesu te sudra ye na bhakta janardane

One who is a paragon of devotion to the Supreme Personality of Godhead can never be called a sudra; rather he is glorified as a Bhagavata, or one who is connected with *Bhagavan*. On the other hand, those who are antagonistic to bhakti are considered to be *sudras*, no matter what caste they are born in. (*Hari-bhakti-vilasa*, 10.165)

Except for Paramahamsas, Devotees Worship in Varnasrama and Accept the Sacred Thread

14.77

bahih sutram tyajed-vidvanyogam uttamam asthitah brahma-bhava-mayam sutram dharayed yah sa cetanah

Established in the state of the highest *yoga*, the wise should reject the external sacred thread. One who is really self-conscious must put on the thread constituted by awareness of spiritual reality. (*Brahmopanisad* 28)

The Sacred Thread Worn by Those who are Brahmanas in Name Only is the Ugly Conceit of the Proud

14.78

brahma-tattvam na janati brahma-sutrena garvitah tenaiva sa ca papena viprah pasurudahrtah

A so-called *brahmana* who has no spiritual knowledge, but who, out of pride, wears the thread of a *brahmana* is certainly only a sinful impostor who is no better than a two-legged animal. (*Atri Samhita* 372)

Real Brahmanas

yatha kasthamayo hasti yatha carma-mayo mrgah yas ca vipro'nadhiyanas

trayaste nama vibhrati

Just as an elephant made of wood is an elephant in name only, and a deer made of leather is a deer in name only, similarly a *brahmana* who is devoid of Vedic knowledge is a *brahmana* in name only. (*Manu-samhita* 2.157)

Giving the Sacred Thread to Those not on the Vedic Path is Forbidden

14.80

yo'nadhitya dvijo vedam anyatra kurute sramam sa jivan eva sudratvam asu gaccati sanvayah

A *brahmana* who without studying the Vedas who labors for other things-material wealth, position, adoration, and other opulences, becomes *sudra* along with all his family members. (*Manu-samhita* 2.168)

14.81- 84

viprah samskara-yukto na nityam sandhyadi-karma yah

naimitikastu no kuryat brahmana-bruva ucyate

yuktah syat sarva-samskarair-dvijastu niyama-vrataih

karma kincit na kurute vedoktam brahmana bruvah garbhadhanadibhir

yuktas tathopanayanena ca

na karma-krt na cadhite sa jneyo brahmana-bruvah adhyapayati no sisyan nadhite vedam uttamam garbhadhanadi-samskarair yutah syad brahmana-bruvah

A "*brahmana*" who has failed to perform any of the ten kinds of *samskaras*, who fails to regularly perform the duties of a *brahmana*, beginning with *sandhya*, *vandya*, etc., is a *brahmana* in name only (*brahmana-bruva*). Such a "*brahmana*" fails to follow any rules or vows, nor does he perform the ceremonial purificatory rituals mentioned in the Vedas. He has not been properly purified either by *garbhadhana-samskara* or by the sacred thread ceremony, and neither does he study the Vedas. Such a worthless, so-called *brahmana* does not

study the best of Vedic scriptures, nor does he teach them to his so-called disciples. (*Padma Purana*)

14.85

kulluka-bhatta-tika yo brahmanah kriya-rahita atmanam brahmanam braviti, sa brahmana-bruvah

According to the commentary of Kulluka Bhatta, one who is devoid of proper behavior of a *brahmana*, and yet represents himself as a *brahmana* is a *brahmana* in name only. (*Manu-samhita* 7.58)

14.86

atapas-tvanadhiyanah pratigraha-rucir-dvijah ambhasy-asma-plavenaiva saha tenaiva majjati

A *brahmana* devoid of austerity, who has not studied the Vedas, and yet accepts charity as a *brahmana* is condemned. Such *brahmanas* are like a stone raft both themselves and those who give them charity are doomed to go down in the ocean of hellish material existence. (*Manu-samhita* 4.190)

The Consequences for the *Brahmanas* in Name Only

14.87

alingo lingivesenayo-vrttim-upajivati sa linginam haratyenas-tiryag yonau cajayate

When one unfit to wear the sacred thread of a *brahmana* wears it earns his livelihood through sinful and unholy behaviour, such a person incurs sin and takes birth in sub-human wombs. (*Manu-samhita* 4.200)

Students and Practitioners of Professional Brahmanism are Condemned

14.88

bhrtak-adhyapako yas ca bhrtak-adhyapitas-tatha sudra-sisyo gurus caiva vag dustah kunda-golokau

One who teaches the Vedas by accepting salary, one who studies by giving salary, disciple of a *sudra*, guru of a *sudra*, one who speaks nonsense and bastards should be avoided. (*Manu-samhita* 3.156)

Demigod Worship and Other *Unbrahminical* Activities

14.89

api cacaratas-tesam abrahmanyam pratiyate vrttito devata-puja-diksa-naivedya-bhaksanam garbhadhanadi-dahanta-samskarantara-sevanam srautakriya' nanusthanam dvijaih sambandha-varjanam ity-adibhiranacarair-abrahmanyam sunirnayam

Professional temple priests, who perform ritual worship of demigods in order to maintain their livelihood and who accept non-Vedic tantric initiations to do so find that their *puja*, their *diksa*, their sacrificial offerings, and their offerings of foodstuffs are all unclean and *unbrahminical*. The results of their so-called *samskaras*, beginning with the *garbhadhana-samskara*, are burned to ashes. In order to correct themselves they must again undergo all the *samskaras* mentioned in the scriptures. Their study of the *sruti* is without any position; having given up their connection with the genuine community of twice-born *brahmanas*, their worship is void and *unbrahminical*, and their association is polluting to true *brahmanas*. (Sri Yamunacarya, *Agama Pramanya*, discussion of *Satvata Sastra*)

Demigod Worship by Brahmanas is Condemned

14.90

devakosopajiviyah sa devalaka ucyate vrttyartham pujayed-devam trini varsaniyo dvijah sa vai devaloko nama sarva-karmasu garhitah

One who worships the demigods in order to increase his material wealth is called a "*devala*." Any *brahmana* who worships the demigods for three years is considered to be a *devala*. All his work is condemned from beginning to end. (Sri Yamunacarya, *Agama Pramanya*)

14.91

***esam vamsakrama deva devarca vrttito bhavet tesam adhyayane yajne yajane
nasti योगyata***

Whoever worships the demigods on the basis of his family tradition his study of the Vedas, his yajna, and his worship have no connection with proper brahminical conduct. (Sri Yamunacarya, *Agama Pramanya*)

Demigod Worship is Damned

14.92

***apadyapi ca kashayam bhito va durgato'pi va pujayenaiva vrttyartam deva-
devam kadacana***

One should not engage in demigod worship, in which one must suffer pain, trouble, fear, danger, and difficulty. (Sri Yamunacarya, *Agama Pramanya*)

Spiritual Brahmanism

ya etad aksaram gargi veditvasmal-lokat praiti sa brahmanah

O Gargi, one who is acquainted with that infallible truth by which one transcends death is a *brahmana*. (*Brhad-Aranyaka* 3.9.10)

14.94

tam eva dhiro vijñaya prajñam kurvita brahmanah

A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brahmana*. (*Brhad-Aranyaka* 4.4.21)

Who is a Brahmana?

14.95 and 96

***jata-karmadibhir-yastu samkaraih samskrtah suchih vedadhyayana-sampannah
sad sat karmasvasthanah saucacarasthanah samyag vighasasi
gurupriyah nityabrali satyaparah sa vai brahmana ucyate***

[Bharadvaja Muni said, "O best of the twice-born, *rsi* among the brahmanas, best of the orators of Vedic knowledge, kindly instruct us in the differences between brahmanas, *ksatriyas*, *vaisyas*, and *sudras*." Bhrgu Muni replied]:

One whose birth and subsequent works have all been purified by the appropriate *samskaras*, who has the qualities of purity and cleanliness, who is devoted to Vedic study, who performs worship of the Supreme Lord, Visnu, and who instructs others in that worship, who is a paragon of the six activities of a brahmana, whose behaviour is never impure, who eats the remnants of his guru's prasada, who is dear to the guru, who always carefully follows his vows, and who is fixed in the truth is known as a *brahmana*. (*Bharadvaja Muni*)

A Vaisnava is the Best of all and the Guru of Everyone

14.97

***visnor ayamyato hyasit tasmad-vaisnava ucyate sarvesam caiva varnanam
vaisnavah sresthah ucyate***

One who is related to Visnu through devotion is known as a Vaisnava. A genuine Vaisnava is superior to all the *varnas* and is the best of all. (*Padma Purana, Uttara Khanda 39*)

A Vaisnava from a Candala Family is Worshipable by Brahmanas

14.98

***urdha pundram mrjum saumyam sacihnam dharayedyati sa candalo'pi
suddhatma puja eva sada dvijaih***

A *candala* who is a pure Vaisnava at heart and who decorates the eleven parts of his body with *visnu-tilaka* and sandalwood paste is always worshipable, even by the best of *brahmanas*. (*Padma Purana, Uttara Khanda 66.84*)

14.99 and 100

***sakrt pranami krsnasya matuh stanyam pibenna hi haripade mano yesam
tebhyo nityam namo namah pukkasah svapaco vapiye canye mleccha-
jatayah te'pi vandyah mahabhaga haripadaika-sevakah***

One who even once completely gives up false ego and offers obeisances to the lotus feet of Krsna will never have to take birth again. One who keeps the holy feet of Hari within his mind is always worthy of worship. Whether one is a *pukkasau*, a dog-eater, or a *mleccha*, if he takes shelter of the lotus feet of Sri Hari with pure devotion, and serves Him with attachment, is to be considered most fortunate and highly worshipable. (*Padma Purana, Svarga Khanda*, 50.10)

Vaisnavas are Infallible

14.101

sarvatraskhalitadesah sapta-dvipaika-danda-dhrk anyatra brahmana-kulad anyatracyuta-gotratah

Maharaja Pnthu was an unrivalled king who had the scepter for ruling all seven islands on the surface of the globe. No one could disobey his irrevocable orders except for the saintly persons, the *brahmanas*, and the descendants of the Supreme Personality of Godhead (the Vaisnavas). (Bhag. 4.21.12)

The Difference Between a Devotee who is Low-Born and an Expert Brahmana

14.102

na me priyas caturvedi mad-bhaktah svapacah priyah tasmai deyam tato grahyam sa ca pujyatha hyayam

A *brahmana* who is expert in studying all four Vedas is not dear to Me. But a devotee who comes from a family of *candalas* is dear to Me. He should be offered gifts and one should accept gifts from him. He is as worshipable as I am. (*Hari-bhakti-vilasa* 10.127)

One who Takes the Holy Name of Krsna, has Performed Austerity, Sacrifice, Holy Baths, and Vedic Study, and is Saved

14.103

aho bata sva-paco 'to gariyan yaj-jihvagre vartate nama tubhyam tepus tapas te juhuvuh sasnur arya brahmanucur nama grnantiye te

O Lord, how glorious are they whose tongues always chant Your holy name! Even if born in a family of dog-eaters, such persons are worshipable. Those who chant Your holy name must have performed all kinds of austerities and sacrifices. They must have achieved all the good qualities of the *Aryans*. They must have bathed at all the holy places, studied the Vedas, and fulfilled all to chant the Vedas and perform *yajna*. (*Bhag.* 3.33.7)

The Behavior of Advaita Prabhu Instructs that a Vaisnava is the Guru of the *Brahmanas*

14.104

acarya kahena, "tumi na kariha bhaya sei acariba, yei sastra-mata haya tumi khaile haya koti-brahmana-bhojana" eta bali, sraddha-patra karaila bhojana

[After Advaita Acarya offered Haridasa Thakura the *sraddha-patra*, which is usually offered to a worshipable *brahmana*, Haridasa Thakura was surprised. Reassuring him] Advaita Acarya replied, "My dear Haridasa, do not be afraid, I shall behave strictly according to the principles of the revealed scriptures. Feeding you is equal to feeding ten million *brahmanas*. Therefore, accept this *sraddha-patra*." Thus Advaita Acarya made him eat. (*Cc. Antya* 3.221-222)

A Vaisnava is the Guru for Millions of Brahmanas

14.105

brahmananam sahasrebhyah satrayaji visisyate satra-yaji sahasrebhyah sarva-vedanta-paragah sarva-vedanta-vit-kotya visnu-bhakto visisyate vaisnavanam sahasrebhya ekanty eko visisyate

Among many thousands of *brahmanas*, *ayajnika brahmana* is best. Amount thousands of *ayajnika brahmanas*, one who fully knows Vedanta is best. Among millions of knowers of Vedanta, one who is a devotee of Visnu is best. And among thousands of devotees of Visnu, one who is an unalloyed Vaisnava is best. (*Bhakti-sandarbha* 177)

Thus ends the Fourteenth Jewel of the *Gaudiya-Kanthahara*, entitled *Varnadharma-tattva*

Asrama-dharma-tattva

Every Soul is in One of the Four *Asramas*

15.1

sa hovaca yajnavalkyo brahmacaryam isamapya grhi bhavet grhi bhutva vani bhavet. vani bhutva pravrajat.

yadi' vetaratha brahmacaryadeva pravrajed-grhad vavanad va.

atha punara vrati va vrat vasnatako va snatako va utsannagnir anagniko

va yadahareva virajet tadahareva pravrajat

[Janaka, the sage amongst kings, asked Yajnavalkya, the sage among rsis, "O great souled sage, please instruct me on the qualifications of sannyasa and the rules and regulations for following that asrama]. Yajnavalkya said, "Upon completing one's life as a *brahmacari*, one should accept the *grhastha-asrama*. Having completed one's life as a *grhastha*, one should accept the *asrama* of *vanaprastha*. After living for some time as a detached *vanaprastha*, one should accept the *sannyasa asrama*.

Of course, if renunciation awakens in a person earlier in his life, he may take *sannyasa* directly from the *brahmacari asrama*, or even from the *gnhastha asrama*, without having to first pass through all the *asramas* and become a *vanaprastha*. In any *asrama*, when one becomes anxious to renounce material enjoyment and render exclusive service to the Lord in divine love, then whether he has completed the religious practices that should be performed in the *asrama* or not, whether he has completed his Vedic study or not, whether he has completed the studies or not, and whether he has performed the fire sacrifice or not as soon as that powerful tendency to renounce material enjoyment and serve the Lord awakens in his heart that very day let him give up his family, that very day let him accept the life of a wandering mendicant and go

away as a sannyasi. (Jabalopanisad 4.1)

Definition of the Four Asramas

15.2

grhasramo jaghanato brahmacaryam hrdo mama vaksah-sthalad vane-vasah sannyasah sirasi sthitah

Out of My universal form the *grhastha asrama* originated from the loins, *brahmacarya* from the heart, *vanaprastha* from the chest, and *sannyasa* from

Rules for the Different Asramas

15.3

savitram prajapatyam ca brahmam catha brhat tatha varta sancaya-salina-siloncha iti vai grhe

Then the thread ceremony for the twice-born was inaugurated as were the rules to be followed for at least one year after acceptance and study of the Vedas, including rules for observing *brahmacmrya*, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood by picking up rejected grains left behind in the fields. (*Bhag.* 3.12.42)

15.4

vaikhanasa valakhilyau-dumbarah phenapa vane nyase kuticakah purvam bahvodo hamsa-niskriyau

The four divisions of *vanaprastha*, or retired life, are the *vaikanasms* who retire from active life and live on half-boiled meals), *valakhilyas* (those who quit their former stock of grains upon receipt of more), *audumbara* (those who live on what they get from the direction towards which they start after rising from bed), and *phenapas* (those who live on fruits that fall from the trees). The four divisions of *sannyasa*, or the renounced order of life are *kuticakas* (one who has just left the family, but who lives nearby in a *kutira* or hut, without attachment to his family), *bahvodas* (those who give up all material activities and engage in

transcendental service), *hamsas* (swanlike souls) and *ninriyas* (those whose actions are completely spiritual). (Bhag. 3.12.43)

Rules for *Brahmacaris*

15.5

dvitiyam prapyanupurvyaj janmopanayanam dvijah vasan guru-kule danto brahmadhiyata cahutah

Having undergone all the necessary purificatory rites since conception, and having attained the status of the twice-born by initiation in the *gayatri mantra* and investment with the sacred thread, *brahmana* boy should reside in the *gurukula* (as a *brahmacari*), control his senses and mind, and carefully study the Vedas as explained by the guru. (Bhag. 11.17.22)

15.6

acaryam mam vijaniyan navamanyeta karhicit na martya-buddhyasuyeta sarva-deva-mayo guruh

[Krsna said] The *acarya* is My very Self. One should never envy the *acarya* or never blaspheme him or consider him an ordinary man, for he is the sum total of the demigods. (Bhag. 11.17.27)

15.7

sayam pratar upaniya bhaiksyam tasmai nivedayet yac canyad apy anujnatam upayunjita samyatah

In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept only what the *acarya* permits. (Bhag. 11.17.28)

15.8

susrusamana acaryam sadopasita nica-vat yana-sayyasana-sthanair nati-dure krtanjalih

The *brahmacari*, should always serve the *acarya* and follow him in walking, in

resting, standing by with folded hands when he sits, and by attending him humbly in all circumstances. (*Bhag.* 11.17.29)

15.9

evam-vrtto guru-kule vased bhoga-vivarjitah vidya samapyateyavad bibhrad vratam akhanditam

Behaving in this way, and strictly following a vow of celibacy, the *brahmacari* should avoid sensual pleasures and reside in the *asrama* of the *acarya* to the end of his studies. (*Bhag.* 11.17.30)

15.10

evam brhad-vrata-dharo brahmano 'gnir iva jvalan mad-bhaktas tivra-tapasa dagdha-karmasayo 'malah

Observing the principles, such a *brahmana* and life-long *brahmacari*, who is My devotee, burns all the seeds of *karma* to ashes by his devotional austerity. Spotless and pure, free of material contamination, such a devotee *brahmacari* is as brilliant as fire. (*Bhag.* 11.17.36)

All Asramas are Meant for Serving Hari

brahmacaryam tapah saucam santoso bhuta-sauhrdam grhasthasyapy rtau gantuh sarvesam mad-upasanam

Chastity, penance, purity, peacefulness, and kindness to all living beings constitute *grhastha-dharma*. A *grhastha* who approaches his wife for procreating children only on those days sanctioned by scripture is considered chaste. Worship of Hari should be practiced by everyone, regardless of their position society; it is the duty of all *varnas* and *asramas*. (*Bhag.* 11.18.43)

Scriptures Make Concessions for Materialistic People

15.12

loke vyavayamisa-madya-seva nitya hi jantor na hi tatra codana vyavasthitis tesu vivaha-yajna-sura-grahair asu nivrttir ista

Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. They grant license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the *Sautramari* sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities. (*Bhag.* 11.5.11)

Grhasthas Should Not Get Bewildered by Family Life

15.13

***kutumbesu na sajjeta na pramadyet kutumby api vipascin nasvaram pasyed
adrstam api drsta-vat***

One should not become attached to one's family members, nor should one become bewildered trying to maintain them. Even though one may be a householder, he should not be negligent in his devotion to the Lord. An intelligent householder should realize that even the unseen enjoyments promised in the future, are as temporary as the so-called pleasures he has already seen. (*Bhag.* 11.17.52)

15.14

***putra-darapta-bandhunam sangamah pantha-sangamah anu-deham viyanty
ete svapno nidranugo yatha***

Relationships of wife, sons, relatives, and friends are like the relationships of pilgrims who meet by chance at a resting place for a few hours before going on their way. When one leaves his body to accept another body, such friends and relatives are forgotten, just as upon waking one forgets the characters in a dream. (*Bhag.* 11.17.53)

15.15

***ittham parimrsan mukto grhesv atithi-vad vasan na grhair anubadhyeta
nirmamo nirahankrtah***

Having realized the truth of such transitory relationships, the *grhastha* lives in his house like a pilgrim, a guest, or a stranger in a strange land. Dedicating himself entirely to Krsna and giving up attachment to his body, his relatives, his house and home, he is liberated even in this lifetime. (*Bhag.* 11.17.54)

A Grhastha May Live at Home, in the Forest, or on the Road

15.16

***karmabhir grha-medhiyair istva mam eva bhaktiman tisthed vanam vopaviset
prajavan va parivrajat***

Having satisfied Me by executing his family duties properly while dedicating himself to Me, My devotee may continue to remain at home, he may go to the forest as a *vanaprastha*, or if he has a son, he may take to wandering about as a *sannyasi*. (*Bhag.* 11.17.55)

The Character of Those too Attached to Family Life

15.17

***yas tv asakta-matir gehe putra-vittaisanaturah strainah krpana-dhir mudho
mamaham iti badhyate***

On the other hand, a *grhastha* whose heart is attached to hearth and home, who is always worried about money and children, and who is obsessed with sex, is a fool. Such a person is bound by the misconceptions of "I and mine." (*Bhag.* 11.17.56)

The Destination of Attached Householders

15.18

***aho me pitarau vrddhau bharya balatmajatmajah anatha mam rte dinah
katham jivanti duhkhithah evam grhasayaksipta-hrdayo mudha-dhir***

ayam atrptas tan anudhyayan mrto 'ndham visate tamah

[At the time of death such a fool thinks] "Alas! My mother and father have reached old age. In my absence who will care for them? My wife and children are helpless without me. How can any of these poor souls survive without me?" With his heart thus overwhelmed by family sentiment, and filled with anxieties because of attachment to house and home, such a fool, filled with worries, dies unhappy and dissatisfied with his inability to realize his plans. He enters the blinding darkness of hell. (*Bhag.* 11.17.57-58)

Both Men and Women Should Avoid Family Attachment

15.19

tvak-smasru-roma-nakha-kesa-pinaddham antar mamsasthi-rakta-krmi-vit-kapha-pitta-vatam jivac-chavam bhajati kanta-matir vimudha ya te padabja-makarandam ajighrati stri

The stupid woman who has not savored the aroma of the nectar of Your lotus feet will become the lover of a "man" a live corpse made of flesh, blood, bones, stool, bile, germs and air covered with skin, hair, beards, and mustaches. (*Bhag.* 10.60.45)

Enjoyment of Conjugal Pleasures in Household Life is Condemned

15.20

ye mam bhajanti dampatyē tapasa vrata-caryaya kamatmano 'pavargesam mohita mama mayaya

[In condemnation of materialistic devotees, the Lord said] Those who worship Me the giver of liberation in order to enjoy conjugal happiness, who perform all kinds of penance and sacrifice to that end, are fools deluded by sensual pleasure and ensnared by the illusions of *maya*. (*Bhag.* 10.60.52)

The Purpose of Household Life

15.21

adhana api te dhanyah sadhavo grha-medhinah yad-grha hy arha-varyambu-trna-bhumisvaravarah

[Pnthu Maharaja told the four Kumaras] A person who is not very rich and who is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is glorified. (*Bhag.* 4.22.11)

The Unholy Household

15.22

vyalalaya-druma vai tesv ariktakhila-sampadah yad-grhas tirtha-padiya-padatirtha-vivarjitah

On the other hand, even though full of all opulence and material property, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which venomous serpents live. (*Bhag.* 4.22.12)

The Duty of Vanaprasthas

15.23

vanaprasthasrama-padesv abhiksnam bhaiksyam acaret samsidhyaty asv asammohah suddha-sattvah silandhasa

A *vanaprastha* should live by begging. He may accept food prepared grains left behind in the fields and markets. By such a practice, he will become purified, free from delusion, and spiritually perfect. (*Bhag.* 11.18.25)

Homes are in Different Modes

15.24

vanam tu sattviko vaso gramo rajasa ucyate tamasam dyuta-sadanam man-niketam tu nirgunam

In order to attain pure devotional service, one's faith, residence, eating, and activities should all be pure. From the mode of goodness, one can develop to the mode of pure goodness; therefore it is important to live in a place which is pure. The following is a description of residences in the different modes of nature: A hut in the forest is in the mode of goodness, an apartment in the city is in the mode of passion, and a room in a gambling den is in the mode of ignorance. (*Bhag.* 11.25.25)

Karma-sannyasa, Jnana-sannyasa, and Tridandi-sannyasa

15.25

jnana-sannyasinah kecid-veda-sannyasino 'pare karma-sannyasi-nas-tvanye trividhah parikititah

There are three kinds of *sannyasa*: *karma-sannyasa*, *jnana-sannyasa*, and *vedic-sannyasa*. (*Padma Purana, Svarga Khanda*)

A Dhira Sannyasi

15.26

gata-svartham imam deham virakto mukta-bandhanah avijnata-gatir jahyat sa vai dhira udahrtah

A *sannyasi* is known as *dhira*, or undisturbed, sober, and a self-realized soul when he goes to an unknown, remote place and freed from all obligations and false ego, quits his material body when it has become useless. (*Bhag.* 1.13.26)

A Narottama Sannyasi

15.27

yah svakat parato vecha jata-nirveda atmavan hrdis krtva harim gehat pravrajat sa narottamah

A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and

thus leaves home and depends fully on the Personality of Godhead residing within the heart. (*Bhag.* 1.13.27)

Prohibition Against *Karma-sannyasa* in *Kali-yuga*

15.28

***asvamedham gavalambham sannyasam pala-paitrikam devarena sutotpattim
kalau panca vivarjayet***

In this age of Kali, the following five kinds of *karma-kanda* practices forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting *sannyasa*, offering oblations of flesh to the forefathers, and a man begetting children in his brother's wife. (*Malamasattatva-dhnta, Brahma Vaivarta Purana, Krsna-janma-khanda* 4.115.113)

The Meaning of the Word *Tridandi*

15.29

***vagdado'tha mano-dandah kaya-danda-stathaiva ca yasyaite nihita-buddhau
tridanditi sa ucyate***

One who accepts in his mind the rod of chastisement for his speech, mind is known as a *tridandi* one who has accepted the threefold rod of chastisement. (*Manu-samhita* 12.10)

15.30

***damanam dandamyasya van-manah-kayanam dandah nisiddhabhidhanah sat-
sankalpa-pratisiddha-vyapara-vyapara-tyagena buddava-vasthitah
sa tridandity-ucyate na tu danda-traya-dharana-matrena***

The word *danda* means "punishment." One who "punishes" speech, mind, and actions means one who gives up attachment for material sense enjoyment and who accepts what is favorable for the truth and rejects what is unfavorable for perfection. Such a person is called a *tridandi*.

It is not that anyone who carries around three sticks can be called a *tridandi*.

(*Manu-samhita* 12.10, Kalukka Bhatta commentary on the above verse from *Manu-samhita*).

Rupa Gosvami's Definition of *Tridandi*

15.31

***vaco vegam manasah krodha-vagam jihva-vegam udaropastha-vegam etan
vegan yo visaheta dhirah sarvam apimam prthivim sa sisyat***

One who can control the forces of speech, mind, anger, the tongue, the belly, and the genitals is known as a Gosvami and is qualified to accept disciples all over the world. (*Upadesamrta* 1)

***Tridandi-sannyasa* is Mentioned in the Ancient Vedas**

15.32

***tatra paramahamsa nama samvartakaruni-svetaketu-durvasa-rbhu-nidagha-
jada-bharata dattatreya-raivataka-prabhrtayo'vyakta linga avyaktacara,
anunmatta unmattavad acarantastridandam kamandallum sikyam patram
jalapavitram sikhamyajnopavitam cetyetat sarvam bhuh
svahetyapsu parityajyatmanam-anvicchet***

In addition to the previously mentioned *paramahamsas* are these famous wandering *sannyasis* (*parivrajakas*), *Samvartaka*, *Arurinandana*, *Audmlaka*, *Svetaketu*, *Durvasa*, *nbhu*, *Nidmgha*, *Jada Bharata*, *Dattatreya*, *Raivata*, and so on. They are all *paramahamsas*; none of them wear the outward signs of *varnasrama* the *sikha* and sacred thread of a *brahmana*. They are not mad but behave like madmen. The *paramahamsa*, saying the *mantra bhu-svaha* (I offer you to the earth) leaves aside all external paraphernalia of the renounced order, including the *tridanda*, staff, the waterpot, the begging bowl made from a gourd, the belt made of straw, the purifying cup for water, the tuft of hair, the sacred thread, and dedicates himself solely to following the order of the bona fide guru and the inner direction of the *Paramatma*. (*Jabalopanisad* 6.1)

Srimad Bhagavatam* Mentions *Tridanda-sannyasa

15.33

kecit tri-venum jagrhur eke patram kamandalum pitham caike 'ksa-sutram ca kantham cirani kecana pradaya ca punas tani darsitany adadur muneh

Some took away his *tridanda*, some stole his begging bowl, and others snatched away his waterpot. Some of them pulled away his *asana*, others harassed him by taking his japa-mala, his beads. Others grabbed at his clothing and took away his cloth. (*Bhag.* 11.23.34)

The *Tridandi* Attains Perfection According to the *Manu-samhita*

15.34

tridandam-etan-niksipyā sarva-bhutesu manavah kama-krodhau tu samyamya tatah siddhim niyacchati

One who disciplines his mind, speech, and body and controls his lust and anger towards other living beings and thus gives up these bad qualities is a *tridandi* and attains liberation. (*Manu-samhita* 12.11)

The *Harita-samhita* Glorifies *Tridanda-sannyasa*

15.35

tridanda-bhrd-yo hi prthak samacarecchanaih sanair-yastu bahir-mukhaksah san-mucya samsara-samasta-bandhanat sa visnoramrtatmanah padam

The *tridandi sannyasa* gradually withdraws his senses from any connection with sight, sound, taste, smell, etc., and becomes indifferent. His mind is gradually freed from any trace of involvement with material enjoyment, and his behavior becomes similarly pure. Such a *sannyasi* has freed himself from family bondage and, becoming liberated, he tastes the nectar of spiritual bliss at the lotus feet of Sri Visnu. (*Harita-samhita* 6.23)

Sridhara Svami Mentions *Tridanda-sannyasa* in his *Bhagavatam* Commentary

15.36

**"evam bahudakadi dharman uktva paramahamsa-dharmanaha jnana-nistha
iti sardhair-dasbhih bahir-virakto mukmuksh san jnana-nistha va mokse'py
anapekso mad-bhakto va sa salingan**

**tridandadi-sahitan asramams-tad-dharmams-tyaktva tadasaktim tyaktva
yathocitam dharmam cared ity arthah "punaraya**

After explaining the duties of other *sannyasis* such as *bahudaka* the duties of a *paramahamsa* are described in ten and a half verses beginning with this one. A *paramahamsa* may be one desiring liberation and thus fixed in knowledge or may be a devotee who disregards even liberation. He should perform proper religious duties without any attachment to material desires. He can give up all the external symptoms of *varnasrama-dharma*. He gives up the *asrama* duties means he gives up attachment to them and performs them with no material motive. (*Bhavartha-dipika* commentary on *Bhag.* 11.18.28)

Sri Caitanya Mahaprabhu's Opinion on the Tridandi Verse of Bhagavatam

15.37

**prabhu kahe,—sadhu ei bhiksura vacana mukunda sevana-vrata kaila
nirdharana paratma-nistha-matra vesa-dharana mukunda-sevaya haya
samsara-tarana sei vesa kaila, ebe vrndavana giya krsna-nisevana kari nibhrte
vasiya**

Sri Caitanya Mahaprabhu approved of the *ekam samasthaya paratma-nintham* verse on account of the determination of the mendicant *sannyasi* to engage in the service of Lord Mukunda. He gave his approval of this verse, indicating that it was very good. The real purpose of accepting *sannyasa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. After accepting the *sannyasa* order, Sri Caitanya Mahaprabhu decided to go to Vrndavana and engage Himself wholly and solely in the service of Mukunda in a solitary place. (*Cc. Mad.* 3.7-9)

A Tridandi-sannyasi Keeps his Sikha, Sacred Thread, and Sannyasi Dress

15.38

***sikhi yajnopaviti syat tridandi sa-kamanduluh sa pavitras ca kasayi gayatrin
ca japet sada***

A tridandi *sannyasi* keeps his *sikha* as well as his sacred thread after renunciation, He also carries a *kamandalu*. He wears saffron cloth, and remaining fixed in purity, he chants the *gayatri mantra* and the *japa* of the holy name. (*Skanda Purana, Suta Samhita*)

15.39

***ekavasa dvidvasatha sikhi. yajnopavitavan kamandalukaro vidvams-tridando
yati tat-param***

Wearing one or two pieces of cloth, maintaining the tuft of hair, and continuing to wear the sacred thread, with a waterpot in his hand, a learned *sannyasi*, who is the best of men, attains the Supreme Lord. (*Padma Purana, Svarga Khanda Adi 13*)

The Hundred and Eight Names of the Tridandi-sannyasis

15.40

***tirthasramavanaranya-giri-parvata-sagarah sarasvati bharati ca puri namani
vai dasa gabhastinemir varahah ksamit-trparamarthinau turyasrami nirihas
ca tridandi-visnu daivatah bhiksur-yayavaro vistho nyasi-rabhasiko
munih visthalalo mahaviro mahattarayathagatah naiskarmya-paramadvaiti
suddhadvaiti jitendriyah tapasvi yacako nagno raddhanti suddhadvaiti
bhajanonmukhah sannyasi maskari klanto niragnir-narasimhakah audalomi-
mahayogi-sruvak bhavaparagah sramano'vahutah santas yatharho dandi-
kesavau nyastaparigraho bhakti-saro'ksri janardanah***

urdhva manthi-tyakta-grhav-urdhvareto yatostha-dhrk viraktodasinau tyagi

siddhanti sridharah sikhi

***bodhayano trivikramjo govindo madhusudanah vaikhanaso yathasvo vai
vamano paramahamasakah narayana-hrsikesi parivrajaka-
mangalau madhavo padmanabhas caudupako bhrami vaisnavah visnu-
damodarau svami gosvami paramogavah***

***bhagavato hyakincanah santo niskincanoyatih ksapanko'visaktascordhva
pundro mudi-sajjanay***

***nirvisayi harerjano srauti sadhu brhad-vrati sthaviras-tat-paro
paryatakacaryau svatantradhik kathyanteyatinamani prathitani
mahitale asthottara-satani tu vaidikakhyani tani hi***

There are one hundred and eight authorized Vedic names for principle among which are these ten: *Tirtha, anrama, Vana, ararya, Giri, Parvata, Smgara, Sarasvati, Bharati, and Puri*. In addition there are *Gabhastinemi, Varaha, Ksamitm, Paramartha, Turyasrami, Nirtha, Tridandi, Visnudevata, Bhiksu, Yajavara, Vintha, Nyasi, Rabhasika, Muni, Vinthalala, Mahavira, Mahattara, Yathagata, Naiskarmya Paramadvaiti, Suddhadvaiti, Jitendriya, Tapasvi, Yacaka, Nagna, Raddhanti, Bhajanonmukha, Sannyasi, Maskari, Klmnta, Niragni, Narasiha, Audalomi, Mahayogi, Sruvaka, Bhavapmraga, Sramara, Avadhuta, Santa, Yatharha, Dandi, Kesava, Nyataparigraha, Bhaktismra, Aksari, Janardana, Urdhva-manthi, Tyakta-gnha, Urdhvareta, Yatonthadhnk, Virakta, Udasina, Tyagi, Siddhanti, Sridhara, Sikhi, Bodhayana, Trivikrama, Govinda, Madhusudana, Vaikhanasa, Yathasva, Vamana, Paramahamsa, Narayana, Hrsikesa, Parivrajaka, Mangala, Madhava, Padmanabha, Audupaka, Bhrami, Vaisnava Visnu, Damodara, Svami, Gosvami, Parmagava, Bhagavata, Akiscana, Santa, Niskiscana Yati, Ksaparako, Avinakta, Urdhva-pundro, Mudi, Sajjana, Nirvinayi, Harijana, Srauti, Sadhu, Bnhadvrati, Sthavira, Tatpara, Paryataka, Acarya, and Svatantri*. (Muktikopanisad and Sattvata-samhita)

A Tridandi-sannyasi is Worshipable by all Asramas

15.41

***devata-pratimam drstva yatim caiva tridandinam namaskaram na kuryaced
upavasena suddhyati***

One who does not offer obeisances upon seeing gods and sannyasis should fast all day for his purification. (*Ekadasi-tattve trisprsaikadasi-prakarana-dhrtasmrti-vakya*)

A Paramahansa Vaisnava Surpasses all the Asramas

15.42

vaisnavera bhakti ei dekhana saksat

***mahasrami o vaisnavere kare dandavat sannyasa-grahana kaile hena
dharma tanra pita asi'putrere kare namaskara ata eva sannyas-asrama sabara
vandita "sannyasi-sannyasi" namaskara se vihita tathapi asrama-dharma
chadi' vaisnavere siksa-guru sri krsna apane namaskare***

Seeing the great devotion of a Vaisnava, even those in the highest *asrama* as well as other devotees offer their obeisances. To one who has accepted the order of *sannyasa*, one must bow down as would a son to his father. must bow down to a *sannyasi*, and offer them respect, saying, "O saintly one, O *sannyasi*." Nevertheless, devotees give up all concern for *asrama-dharma*, and simply bow down before their instructing guru and Krsna. (C.Bhag.Antya 8.150153)

Sarvabhauma Bhattacharya's Example

15.43

***sarvabhauma balena, "asrame bada tumi sastramate tumi vandyā, upasaka
ami"***

Sarvabhauma said to Sri Caitanya Mahaprabhu, [who appeared before him as a *sannyasi*], "Your *asrama* is great. In the opinion of the *sastra*, You are worshipable by one such as myself. (C.Bhag.. Antya 3.76)

Impersonalist Sannyasis are Condemned

15.44

***sannyasi haiya niravadhi "narayana" baliveka prema-bhakti-yoge
anuksana na bujhiya sankaracaryera abhipraya bhakti chadi matha mudhaiya
duhkha paya***

Sannyasis always say the name of Narayana and worship him in *prema-bhakti-yoga*. Not understanding the position of Narayana, the followers of Sankaracarya

give up the path of *bhakti*; such fools attain only trouble and misery. (*C.Bhag. Antya* 3.54,55)

Only Unmotivated Devotional Service Gives Complete Satisfaction to the Soul

15.45

***sa vai pumsam paro dharmo yato bhaktir adhoksaje ahaituky
apratihatayatma suprasidati***

The supreme *dharma* for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (*Bhag.* 1.2.6)

Fallen *Sannyasis* are Compared to Vomit-eaters

15.46

***yah pravrajya grhat purvam tri-vargavapanat punah yadi seveta tan bhiksuh
sa vai vantasy apatrapah***

One who renounces worldly things, gives up the life of a *grhastha*, and leaves his home to be a mendicant, a *sannyasi*, and who then leaves the *sannyasa asrama* to again pursue sex and money is like someone who vomits up a bad meal and then eats it again, for he is eager to taste what has already been rejected. Such a brazen sinner and condemned man is certainly shameless. (*Bhag.* 7.15.36)

15.47

***yaih sva-dehah smrto 'natma martyo vit-krmī-bhāsmavat ta enam atmasat
kṛtvā ślaghayanti hy asattamah***

Sannyasis who at first consider that the body is subject to death, when it will be transformed into stool, worms, or ashes, but who again give importance to the body and glorify it as the self, are to be considered *asat-tamah*, unsaintly, ignorant, and the greatest rascals. (*Bhag.* 7.15.37)

15.48

***grhasthasya kriya-tyago vrata-tyago vator api tapasvino grama-seva bhikso
indriya-lolata***

It is abominable for a person living in the *grhastha-asrama* to give up the regulative principles of householder life. It is abominable for a *brahmacari* not to follow the *brahmacari* vows while living under the care of the guru. It is abominable for a *vanaprastha* to live in the village and engage in so-called social activities, and it is abominable for a *sannyasi* to be addicted to sense gratification. (*Bhag.* 7.15.38)

15.49

***asramapasada hy ete khalv asrama-vidambanah deva-maya-vimudhams tan
upeksetanukampaya***

One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position. (*Bhag.* 7.15.39)

Sannyasis Should Not Become Vantasis

15.50

***sannyasira dharma nahe sannyasa karina nija janma-sthane rahe kutumba
lana***

After taking *sannyasa*, a *sannyasi* should not remain in his home town, surrounded by family and relatives. (*Cc. Madhya* 3.177)

The Behavior of the Great Souls Who are Transcendental to all the *Asramas*

15.51

***yada yasanugrhnati bhagavan-atma-bhavitah sa jahati matim loke vede ca
parinistitam***

When the completely opulent Supreme Lord sees the total surrender of a

devotee, He is pleased to award that soul His personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the Vedas. He thus shakes off all attachments to the external strictures of the Vedas (such as those recommending *karma-kanda*) which are meant for people in general. (*Bhag.* 4.29.46)

15.52

ajnayaivam gunan dosan mayadistan api svakan dharman samtyajya yah sarvan mam bhajeta sa tu sattamah

[Krsna said] Having taken complete shelter of My lotus feet, a saintly person renounces mundane religious and social duties and worships Me alone. Indeed, he is the best of men. (*Bhag.* 11.11.32)

The Vedic Explanation of *Paramahamsa*

15.53

asau sva-putra-mitra-kalatra-bvandhvaadinchikha-yajnopaviteyagam satram svadhyayan ca sarvakarmani sannyasyayam brahmandam

ca hitva kaupinam dandam acchadanan ca sva sariropabhogarthaya lokasyopakarthaya ca parigrahet. tacca na mukhyo'sti ko'yam mukhya iti ced ayam mukhyah. na dandam na kamandalum na sikham na yajnopavitam na cacchadanam carati paramahamsah

A *paramahamsa* gives up the following as being material and irrelevant: his children, wife, friends, relatives, *sikha*, sacred thread, *yajna*, charity, study of the Vedas, social and Vedic duties. These things are all of this world, they have a connection with the fallible and temporary. Such a *paramahamsa* accepts only the bare necessities required to keep body and soul together. The *paramahamsa* may sometimes accept the *danda*, *sikha*, sacred thread, and dress of a *sannyasi* in order to benefit the fallen souls of this world. For a *paramahamsa* the *danda*, *sikha*, sacred tread, cloth etc. are not important. (*Paramahamsa Upanisad* 1-2)

The Supreme Lord, a *Paramahamsa*, is Transcendental to all Material Considerations

15.54

ahe danda, ami yare bahiye hrdaye se tomare bahiveka e ta'yukta nahe eta bali' balarama parama-pracanda phelilena danda bhangi "kari" tina khanda

O *danda*, within my heart, I find you to be external and useless. [since Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead as a devotee, He is the topmost *paramahamsa*. What need has He to carry a symbol of elevated status within the *varnas* and *asramas* of human society? A *sannyasa danda* in His hands is redundant] Saying this, Sri Balarama, with great violence, broke into three pieces the tridandi staff of renunciation belonging to Sri Caitanya. (C.Bhag. Antya 2.205-206)

15.54a

tina khanda kari' danda dila bhasana

Nityananda Prabhu broke Sri Caitanya Mahaprabhu's *sannyasa danda* in three places. (Cc. Madhya 5.143)

15.55

danda-bhanga-lila ei parama gambhira sei bujhe, duohara padeyanra bhakti dhira

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it. (Cc. Madhya 5.158)

For Those who are *Paramahamsas*, and are Therefore Transcendental to all Considerations of *Asrama*, the Red Cloth of a *Sannyasi* is Inappropriate

15.56

rakta-vastra 'vaisnavera'parite nayuyaya

Red cloth is unfit for a *paramahamsa* Vaisnava to wear. (Cc. Antya 13.61)

Bhagavatam* Gives the Characteristic Behavior of a *Paramahamsa

15.57

evam-vratah sva-priya-nama-kirtya jatanurago druta-citta uccaih hasaty atho roditi rauti gayaty unmada-van nrtyati loka-bahyah

When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, and chants just like a madman, not caring for outsiders. (*Bhag.* 11.2.40)

The Mentality of a *Paramahamsa*

15.58

naham vipro na ca nara-patir napi vaisyo na sudro naham varni na ca grha-patir no vanastho yatir va kintu prodyan-nikhila-paramananda-purnamrta-bdher gopi-bhartuh pada-kamalayor dasa-dasanudasah

I am not a *brahmana*, I am not a *ksatriya*, I am not a *vaisya* or a *sudra*. Nor am I a *brahmacari*, a householder, a *vanaprastha*, or a *sannyasi*. I identify Myself only as the servant of the servant of the servant of the maintainer of the *gopis*. (*Cc.* 13.80 from *Padyavali* 63)

Thus ends the Fifteenth Jewel of the *Gaudiya-Kanthahara*, entitled *Asrama-dharma-tattva*.

Sraddha-tattva

The Proper Funeral Ceremony

16.1

***prapte raddha-dine'pi pragannam bhagavate 'rpayet taccheneraiva kurvvita
sraddham bhagavato narau***

Even on the day of *sraddha*, a devotee should first offer the food to the Lord and then perform the *sraddha* ceremony with the Lord's remnants. (*Hari-bhakti-vilasa* 9.294)

16.2

***vinrorniveditmnnena yantavyam devatmntaram pitrbhyascmpi taddeyam
tadanantyaya kalpate***

The demigods should be worshiped with the food offered to Lord Visnu. Even the forefathers should be offered the remnants of the Lord. This gives unlimited benefit. (*Hari-bhakti-vilasa* 9.297)

16.3

***bhaksyam bhojyasca yatkiscida nivedyagrabhoktari na deyam pitndevebhyau
prayascitti yato bhavet***

Without offering food first to Lord Visnu, who is called *agrabhokta*, or the prime enjoyer, one should not offer anything to the forefathers, otherwise he has to perform atonement. (*Hari-bhakti-vilasa* 9.314)

Vaisnavas are Forbidden to Hold or Wear Kusa Grass

16.4

***sarkalpam ca tatha danam pitndevarccanadikam Visnumantropadintascema
kuryat kusa chararam***

If a person is initiated into the Visnu *mantra* then he should not make a resolve for any fruitive activity, nor give charity (for material gain), nor engage in the worship of forefathers and so on; and he should not hold *kusa* grass. (*Skanda Purana*)

Vaisnavas Need not Perform Funeral Rites or Offer Oblations to Forefathers

16.5

kia dattair bahubhiu pindairgayasraddadibhir mune yairarccito harirbhaktya pitnarthasca dine dine

O sage, for those who everyday worship Lord Hari with devotion for the satisfaction of their forefathers, what need is there for them to give away many oblations in charity, and make *pinda-dana* at Gaya by performing the *sraddha* ceremony? (*Hari-bhakti-vilasa* 9.308)

Lord Caitanya's Internal Reasons for Performing the Funeral Ceremony

16.6

prabhu bole 'gaya yatra amara jata ksane dekhilmh carara tomara tirtha pinde dile se nistare pitngara sei jare pinda diye tare sei jana toma dekhilei matra koti pitngara sei ksane sarva bandhu pmya vimocana ataeva tirtha nahe tomara samana tirtharo parama tumi mangala pradhara samsara samudra haite uddharo amare ei ami deha asampilmn tomare krsna pada padmera amrtarasa pana amare karao "tumi ei cahi dara"

Lord Caitanya said, "As soon as I saw your lotus feet my visit to Gaya was successful. If one offers oblations to forefathers at the holy places then they are liberated, but only the person to whom the oblations are offered. But just by seeing you millions of forefathers immediately get liberation from all bondage. Therefore the holy places are not equal to you, rather you are auspicious even to the holy places. Please deliver Me from the ocean of *samsara*. Now I have surrendered Myself to you. Please make me drink the nectar of the lotus feet of Krsna. I want this benediction. (Cb. Adi 12.49-54)

Vaisnavas Must Deceive the *Smartas* for Their Own Good

16.7

*svabhavasthaiu karmajadmn vascayan draviradibhiu harer
naivedyasambharan vaisnavebhyau samarpayet*

One should trick the non-devotees by giving them unoffered items or wealth, but one should offer the Lord's *prasada* to the Vaisnavas. (*Hari-bhakti-vilasa* 9.327)

Funeral Ceremony of the Karmis is Demonic

*yastu vidya vinirmuktam mhrkham matva tu vaisnavam vedavidbhyo
'dadadviprau sraddham tadraksasam bhavet*

If a *vipra*, thinking an uneducated *vaisnava* a fool, offers *sraddha* to the *brahmanas* who know the Vedas, then such *sraddha* is called demonic, or *raksanasraddha* (*Hari-bhakti-vilasa* 9.316)

The Behavior of Advaita Acarya

16.9

*acarya kahena, "tumi na kariha bhaya sei acariba, yei sastra-mata haya tumi
khaile haya koti-brahmana-bhojana" eta bali, sraddha-patra karailm bhojana*

Advaita Acarya replied, "My dear Haridasa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures. Feeding is equal to feeding ten million *brahmanas*. Therefore, accept this *sraddha-patra*." Thus Advaita Acarya made him eat. (Cc. *Antya* 3.221-22)

The Characteristics of a Staunch Devotee

16.10

*evamekantinam prayau kirttanam smararam prabho kurvatmm parama pritya
kntyamanyanna rocate*

The unalloyed devotees who generally engage in performing *kirtana* and remembering the Lord with great love take no interest in other prescribed activities. (*Hari-bhakti-vilasa* 20.382)

Thus ends the Sixteenth Jewel of the *Gaudiya-Kanthahara*, entitled *Sraddha-tattva*.

Nama-tattva

The Supreme Lord is the Root of all Religion

17.1

***dharma-mulam hi bhagavan sarva-vedamayo harih smrtam ca tad-vidam
rajanyena catma prasidati***

The Supreme Person is the root of all *dharma*, the essence of all the Vedas, and the meditation of all those great authorities who know the truth about the Supreme Lord, and whose opinions becomes scripture. This is evidence, O King, and by accepting this religious principle, everyone will attain the highest satisfaction of the soul, mind, and body. (*Bhag.* 7.11.7)

Krsna is the Only Way

17.2

***tapastu tapaih prapatastu parvata-datantu tirthani pathastu cagaman yajastu
yagairvivadantu vadair harim vina naiva mrtim taranti***

You may perform mountains of austerities, visit many holy places, study all the Vedas, and perform all kinds of Vedic sacrifices, but without devotion to Krsna, none of these things can save you from death. (*Bhavartha Dipika* 10.87.27)

Chanting the Holy Name is the Eternal and Highest *Dharma* for all Souls

17.3

etavan eva loke 'smin pumsam dharmah parah smrtah bhakti-yogo bhagavati

tan-nama-grahanadibhih

It is recognized that the highest religious principle in human society is devotional service to the Supreme Personality of Godhead, beginning with the chanting of the holy name of the Lord, *nama-sanakirtana*. (*Bhag.* 6.3.22)

The Holy Name is the Essence of the Srutis

17.4

nikhila-sruti-mauli rama-mala-dyuti nirajita-padapankajanta ayi mukta-kulair upasyamanam paritas tvam harinama samsrayami

O holy name, the tips of the toes of your lotus feet are eternally worshiped by the glowing effulgence of the *Upanisads*, the crest jewels of the Vedas. You are eternally adored and chanted by great liberated souls like Narada and Sukadeva Gosvami. O Harinama, clearing myself of all offenses, I take complete shelter of You. (Srla Rupa Gosvami, *Krsna-namastakam* 1)

The Constitutional Nature of the Holy Name

17.5

nama cintamani krsnas caitanya-rasa-vigraha purnah-suddho nitya-mukto'bhinnatvan nama naminoh

The holy name of Krsna is a transcendental wish fulfilling gem it bestows all spiritual benedictions, for it is Krsna Himself. It is the personification of divine mellow, the fountainhead of all pleasure. The holy name of Krsna is eternally liberated and spiritual. This is because the name of Krsna and Krsna Himself are nondifferent. (*Sri Bhakti-rasamrta-sindhu*, *Purva-Vibhagaga* 2.233)

17.6

ekam eva sac-cid-ananda-rasadi-rupam tattvam dvidha-virbhutam

The Supreme Absolute Truth is one reality whose form is eternal, fully cognizant, and ecstatic. That Absolute reality who is the origin of all rasa appears in two forms, as Krsna Himself and as the holy name of Krsna. These

two forms are nondifferent manifestations of the same eternal reality Krsna. (Sri-Bhakti-rasamrta-sindhu, Purva-Vibhaga 2.233, Jiva Gosvami's Durgama-sargamani commentary)

The Vedas Sing the Glories of the Holy Name

17.7

om asya jananto nama cid-viviktan mahante visno sumatim bhajamahe om tat sat

This *mantra* means, "O Lord Visnu, Your name is conscious (*cit*) and -self-
effulgent (*mahas*) and so even one with partial knowledge of the eternal nature
of Your name, and incomplete understanding of the glory of proper chanting, can
attain knowledge of You merely by repeating the syllables, because You, who
are known by *Om*, are self-existent (*sat*).\" Thus it is seen that the name liberates
a person from fear and envy even if alluded to. (*Bhagavata-Sandarbha* 47)

17.7a

***he vinro te tava nama cita cit-svarupam ata eva mahau sva-prakasa-
rupam tasmad asya namna a inadapi janantau ha tu samyak uccmra-
mahatmayadi puruskarera.***

***tathapi viviktan bruvarau kevalam tad-aksarabhyasa matram kurvanah
sumantia tad-visayam vidyam bhajamahe prapnuyauh.***

***Ata eva bhayadvesadau sri mhrteu aphurter iva smnketya-davapasya
muktivatnam sruyate.***

O Visnu! Your holy name is of the nature of divine consciousness it is
transcendental reality par-excellence. It is a manifestation of Your own
divine form, even if someone utters the holy name without knowing the names
complete glories. To utter the name without being fully aware of its glories
means *namabhasa*, or uttering the syllables of the holy name which are only the
outer reflection. Even in such a position we shall attain divine knowledge of the
Lord, by such worship. Because this line contains the word *om* it indicates that
the use of the word "*sat*" means *svata-siddau*. Therefore the divine form upon
one's having uttered the name (even when there is *namabhasa* because
of *sanketya* and so forth), and thus one attains liberation from the position of and

envy. (*Bhagavata Sandarbha* 4)

The Glories of the Holy Name in the *Smṛti-sastras*

17.8

***vede ramayane caiva purane bharate tatha adavante ca madhye ca harih
sarvatraḥ giyate***

Throughout the *Vedas*, the *Ramayana*, the *Puranas*, and the *Mahabharata*, from beginning to end, only the glories of the Supreme Lord Hari are sung. (*Hari-vamsa*)

The Holy Name Grants All Perfection in Kali-yuga

17.9

***kaler dosa-nidhe rajann asti hy eko mahan gunah kirtanad eva kṛsnasya
mukta-sangah param vrajet***

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *maha-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom. (*Bhag.* 12.3.51)

17.10

krte yad dhyayato viṣṇum tretayam yajato makhaih

dvapare paricaryayam kalau tad dhari-kirtanat

What was attained in Satya-yuga through meditation, in Treta-yuga through sacrifice, and in Dvapara-yuga through Deity worship is realized in Kali-yuga through *hari-kirtana*. (*Bhag.* 12.3.52)

17.11

***dhyayan krteyajanyajnaish-tretayam dvapare 'rcayan yadapnoti tadapnoti kalau
sankirṭya keśavam***

Whatever results was attained in Satya-yuga by meditation, in Treta-yuga by *byajna*, and in Dvapara-yuga by *arcana*, can only be attained in the Kali-yuga by *hari-nama-kirtana*, chanting the glories of Krsna, who is known as Kesava. (*Padma Purana, Uttara-khanda, 42nd Adhyaya*)

17.12

kali-kale nama-rupe krsna-avatara nama haite haya sarva-jagat-nistara nama vinu kali-kale nahi ara dharma sarva-mantra-sara nama, ei sastra-marma

In the age of Kali, Krsna advents Himself in the form of the holy name. By the holy name, the entire universe is delivered. There is no other *dharma* in the age of Kali. The holy name of Krsna is the essence of all *mantras* and the purport of all revealed scriptures. (Cc. *Adi 17.22* and *7.74*)

Sridhara Svami on Glories of the Holy Name

17.13

amhah samhara dakhilam sakrdudayadeva sakala-lokasya taraniriva timira-jaladhim jayati jagan-mangalam harer nama

Let the all-auspicious glories of the holy name, which benedicts the entire universe, be victorious. Just as when the sun rises, it dispels the ocean of darkness, in the same way, when the holy name has only slightly risen within one's heart, all one's sins are completely destroyed. (*Padyavali 16, Sridhara Svami*)

17.14

jnanamasti tulitam ca tulayam prema naiva tulitam tu tulayam

siddhir eva tulitatra tulayam krsna-nama tulitam na tulayam

Knowledge and yogic perfection can be compared to one another, but *prema* and *krsna-nama* have no comparison to anything within this world. They cannot be weighed on the scales of mundane consideration. (*Padyavali 15, Sridhara Svami*)

Rupa Gosvami on the Glories of the Name

17.15

***akrstih krta-cetasam sumahatam-muccatanam camhasam
acandalamamukaloka-sulabho vasyas ca moksasriyah no diksam na ca
daksinam na ca purascaryam managiksate mantro'yam rasana sprg eva
phalati sri krsna namatmakah***

The holy name of Krsna is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily, available to everyone, including the lowest type of man, the *candala*. The holy name of Krsna is controller of the opulence of liberation, and it is identical with Sri Krsna. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities, or the *purascarya* regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient. (*Padyavali* 29, Rupa Gosvami)

The Efficacy of *Gayatri* and the Holy Name

17.16

***krsna-mantra haite habe samsara-mocana krsna-nama haite pabe krsnera
carana***

Through the *gayatri* mantra one attains liberation from material existence. Through the holy name one attains the lotus feet of Krsna. (*Cc. Adi* 7.73)

The Glories of *Hari-katha*

17.17

***srutam-apy-aupanisadam dure hari-kathamrtat yan na santi dravac-citta-
kampasru-pulakadayah***

The *Upanisads* have ascertained *nirvisesa brahma* as the subject of the *sruti*, whereas they only take a distant view of *hari-katha*. This is because

through hearing and chanting about Brahman, one's heart is not moved, tears do not pour from the eyes, and the bodily hairs do not stand on end. (*Padyavali* 39)

The Glories of the Holy Name Surpasses that of Impersonal Brahman

17.18

yad brahma-saksat-krti-nisthayapi vinasamayati vina na bhogaih apaiti nama-sphuranena tatte prarabhda-karmeti virauti vedah

O holy name! The seeds from which sin sprouts within the heart are not burned to ashes by realization of *Brahman* or by constant meditation on eternal consciousness. But, O holy name, as soon as You appear on the tongue of a sincere chanter, all the *karmic* seeds of sin are burned to ashes. Thus all sinful reactions, past, present and future are finished. This is proclaimed by the *Vedas*. (*Krsna-namastakam*, Rupa Gosvami 4)

Kirtana of the Holy Name is Best of All

17.19

aghaccit-smaranam visnor-bahvayasena sadhyate austhaspandana-matrena kirtanatu tato varam

The remembrance of Visnu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Visnu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the kirtana of the holy name of Visnu, and therefore *kirtana* is the topmost process of devotional service. (*Hari-bhakti-vilasa*, 11.453)

The Holy Name Surpasses Worship and Meditation

17.20

jayati jayati namananda-rupam murarer viramita-nija-dharma-dhyana-pujadi-yatnam kathamapi sakrdattam muktidam pranina yat param-amrtam-ekam jivanam bhusanam me

All glories, all glories to the all-blissful holy name of Sri Krsna, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity the holy name awards him liberation. The holy name of Krsna is the highest nectar in my life and my only treasure. (*Bnhad-Bhagavatamrta* 1.1.9)

17.21

***yena janma sataih purvam vasudevah sanarcitah tan-mukhe hari-namani
sada tisthanti bharata***

O descendant of Bharata, one who has previously worshiped Lord Vasudeva in hundreds of lifetimes can now chant the holy name eternally. (*Hari-bhakti-vilasa* 11.454)

The Holy Name is not Regulated by Time, Place, and Circumstance

17.22 and 23

***na desa niyamo rajan na kala niyamas tatha vidyate natra sandeho visnor-
namanu-kirtane kalo'sti daneyajne ca snane kalo'sti saj jape visnu-sankirtane
kalo nasyatra prthiviale***

O king, there are no rules governing the time and place wherein the holy name of Visnu can be chanted. Of this there can be no doubt. Charity and sacrifice are governed by various rules regarding time and place, as are the taking of one's bath and the silent uttering of different *mantras*. But the holy name of Visnu can be chanted in *sankirtana* at any time in any place on earth. (*Hari-bhakti-vilasa* 11.412, 413)

17.24

***na desa-niyamas tasmin na kala-niyamas-tatha nocchisthadau nisedho 'sti sri
harer-namni lubdhaka***

O hunter, there are no restrictions on when or where the holy name of Sri Hari may be chanted and no prohibitions regarding the uncleanness of the mouth from which the holy name comes forth. (*Hari-bhakti-vilasa* 11.408)

17.25

etavatalam agha-nirharanaya pumsam sankirtanam bhagavato guna-karma-namnam vikrusya putram aghavan yad ajamilo 'pi narayaneti mriyamana iyaya muktim

It should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he gets relief from material bondage if he chants without offenses. Ajamila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Narayana. (*Bhag.* 6.3.24)

The *Bhagavatam* on Loud Kirtana

17.26

namany anantasya hata-trapah pathan guhyani bhadrani krtani ca smaran gam paryatams tusta-mana gata-sprhah kalam pratiksan vimado vimatsarah

[Narada Muni said] Thus I loudly chanted the holy name of Krsna in *kirtana*, not caring for any social formalities. Such chanting and remembering of the holy name benedicts everyone. In this way, I traveled across the earth, fully satisfied, humble, and non-envious. (*Bhag.* 1.6.26)

Loud Kirtana is the Best

17.27

japato hari namani sthane sata-gunadhikah atmanan ca punaty-uccair-japan srotrn-punati ca

Compared to that person who is attached to chanting *japa*, the person who performs loud chanting of the holy name of Sri Hari is one hundred times better. This is because the person who chants *japa* purifies himself, whereas the person who chants the holy name loudly in *kirtana* purifies himself, all those who are

with him, and everyone else who hear the holy vibration. (*Sri Naradiya, Prahlada-vakya*)

Loud Kirtana Benefits the Chanter of the Holy Name and Those Who Hear it

17.28

pasu-paksi-kita-adi balite na pare sunile se harinama ta'ra saba tare japile se krsna-nama apani se tare ucca-sankirtane para-upakara kare ata eva ucca kari' kirtana karile sata-guna phala haya sarva-sastre bole

The animals, birds, and insects cannot chant the holy name, but by hearing the holy name chanted they can benefit. Chanting the japa of the holy name of Krsna purifies oneself, but the loud *sankirtana* of the holy name of Krsna benefits all living beings. Therefore, loudly chant the holy name of Krsna in *kirtana*, and you will get one hundred times the benefit of chanting *japa*. This is the verdict of all the *sastras*. (*C.Bhag.Adi 11.275-277*)

Mahaprabhu Loudly Chanted the Holy Name

17.29

hare krsnety uccyaih sphurita-rasano namaganana-krta-granthi sreni-subhaga-kati-sutrojjvalakarah visalakso dirghargala-yugala-kheloncita-bhujah sa caitanyah kim me punarapi drsoryasyati padam

Sri Caitanya Mahaprabhu loudly chants the Hare Krsna *mantra*, dance upon His tongue, as His radiant lotus hand counts the name by fingering the beads on the beautiful knotted counting string tied to His waist. His beautiful lotus eyes stretch to His ears and His arms reach to His knees. When will Sri Caitanya Mahaprabhu again appear before my eyes? (*Caitanyanthakam 5, Rupa Gosvami*)

The Opinion of Baladeva on the Form of the *Maha-mantra*

17.30

hare krsneti mantra-pratika-grahanam.

***Sodasa-namatmana dvatrimsa-daksarena mantrenocair-uccaritena sphurita
krta-nrtya rasana jihva yasya sah.***

When the sixteen names and thirty-two syllables of the Hare Krsna *mantra* are loudly vibrated, Krsna Himself dances on ones tongue. (*Baladeva Vidyabhara, Stava-mal-m-vibhara-bhanya*)

Hare Krsna is the *Maha-mantra* for the Age of *Kali*

17.31-37

***hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama
rama hare hare sodasaitani namani dvatrimsad varnakani hi kala-yuge
maha-mantrah sammato jivatarane varjayitva tu namaitad durjanaih
parikalpitam***

***chandobaddham susiddham viruddham nabhyaset padam tarakam brahma-
namaitad brahmana gurunadina kalisantaranadyasu sruti-svadhigatam
hareh praptam sri brahma-sisyena sri naradena dhimata namaitad-uttamam
srauta-paramaryena brahmanah utsrjyaitan-maha-mantram ye tvanyat
kaepitam padam mahanameti gayanti te sastra-guru langhanah tattva-
virodha-sanprkrtam tadsam daurjanam matam sravatha pariharyam
syadatma-hitarthina sada hare krsna hare krsna krsna krsna hare hare hare
rama hare rama rama rama hare hare***

Hare krsna hare krsna krsna krsna hare hare, hare rama hare rama rama rama hare hare: This sixteen-name, thirty-two syllable *mantra* is the *maha-mantra* in the age of *Kali* by which all living beings can be delivered. One should never abandon chanting this *maha-mantra* and take to other so-called purificatory processes which are practiced by rascals, or engage in chanting other metrical compositions of the name of Krsna that are against the pure conclusions of the scriptures, or are filled with *rasabhasa*. About this divinely spiritual *maha-man-tra*, which delivers one from material existence, the original guru, Lord Brahma, has said, *kali-santaranadi srutite*, "The *srutis* have declared this *mantra* to be the best means of deliverance in the age of *Kali*". Having all heard this from Brahma, the sons and disciples of Brahma, beginning with Narada, all accepted the Krsna *maha-mantra* and, having meditated on it, attained perfection. (*Ananta-Samhita*)

The Upanisads on the Hare Krsna *Maha-mantra*

17.38-39

***hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama
rama hare hare iti sodasakam namnam kali-kalmasa-nasanam natah
parataropayah sarva-vedesu drsyate***

The sixteen names of the Hare Krsna *maha-mantra*-- hare krsna hare krsna krsna hare hare, hare rama hare rama rama hare hare-- destroy all the inauspiciousness of the age of Kali. This is the conclusion of all the Vedas. (*Kali-santarara Upanisad*)

The Puranas on the Hare Krsna *Maha-mantra*

***hare krsna hare krsna krsna krsna hare hare ratanti halaya vapi te krtartha
na samsayah***

Hare krsna hare krsna krsna krsna hare hare: Whoever chants this *mantra*, even neglectfully, will attain the supreme goal of life. Of this there is no doubt. (*Agni-Purana*)

Chanting the Holy Name Qualifies One for Deliverance

17.41

***madhura-madhuram-etan-mangalam mangalanam sakala-nigamavalli-sat-
phalam cit-svarupam sakrdapi parigitam sraddhaya helaya va bhriguvara
naramatram tarayet krsna nama***

The holy name of Krsna is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. O best of the Bhrgus, when the holy name is uttered once without offense, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion. (*Hari-bhakti-vilasa* 11.234, *Skanda Parana*)

The Holy Name is to be Chanted in the Stage of Practice and in Perfection

17.42

etan nirvidyamananam icchatam akuto-bhayam yoginam nrpa nirnitam harer namanukirtanam

O King, constant chanting of the holy name of the Lord after the way of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge. (*Bhag.* 2.1.11)

Things Unfavorable for Nama-kirtana

17.43

janmaisvarya-sruta-sribhir edhamana-madah puman naivarhaty abhidhatum vai tvam akincana-gocaram

Those who are intoxicated by false ego on account of their good birth, wealth, learning, and beauty, cannot cry out Your name with sincere feeling. Only those who are materially bereft can chant Your name in purity. (*Bhag.* 1.8.26)

The Characteristics of the Principal and Secondary Name

17.44

namnamakari bahudha nija-sarva-saktis tatrapita niyamitah smarane na kalah etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani nanuragah

O my Lord, Your holy name alone can render all benediction to the living beings, and thus You have hundreds and millions of names like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies and there are no hard and fast rules for chanting Your name. O my Lord, out of kindness, You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them. (*Siksastaka* 2)

The Secondary Names of God and Their Symptoms

17.45

***jada krtira paricaye namayata prakrtir gune gauna vedera sammata srsti
kartta paramatma brahma sthiti kara jagat samharta patayajnesvara hara***

According to the Vedas, the secondary or inferior names of the Supreme Lord, Sri Krsna are those which are in connection with the material world. For example: "God," "Creator of the Universe," "Paramatma," "Supersoul," "Brahman," "Maintainer of the Universe," "Destroyer of the Universe," "Savior," and "Lord of Sacrifice," and "He who takes away," are some inferior or secondary names of Godhead. (*Hari-nama-cintamari*)

Fruits of the Principal and Secondary Names of the Lord

17.46

***ei rupa nama, karma-jnana-kanda-gata punya moksa dana kare sastrera
sammata namera ye mukhya-phala krsna-prema-dhana tara mukhya name
matra labhe sadhugana***

These inferior names of the Supreme Personality of Godhead, Sri Krsna are called upon by those who are on the paths of *karma* and *jnana*. According to the scriptures, one who calls upon these names gets piety and liberation. On the other hand, the result of chanting the principal names of the Lord [Govinda, Gopala, Rama, Nandanandana, Radhanatha, Hari, Yasomati-pranadhana, Madana-mohana, Syamasundara, Madhava, Gopinatha, Vrajogopa, Rakhala, and Yadava] is *krsna-prema*. In this way, the saintly attain love of Godhead by chanting the principal names of Godhead [while those attached to *karma* and *jnana* get mere piety and impersonal liberation by chanting inferior and secondary names because their conception of Godhead is also secondary and inferior.] (*Hari-nama-cintamari*)

The Principal Name

17.47

***aghadamana-yasodanandanau nandasuno kamala-nayana-gopicandra-
vrndavanendrah pranata-karuna-krsnav ity aneka-svarupe tvai mama ratir
uccair vardhatam namadheya***

O killer of the demon Agha, O son of Yasoda, O son of Nanda, O lotuseyed, O moon of the gopis, O Lord of Vnndmvana, O merciful to the submissive, O Krsna, You have manifest Yourself in innumerable forms out of Your infinite mercy. Let my devotion to You go on increasing without any impediments
Krsna-namstakam, Rupa Gosvami 5)

The Fruit of Offenselessly Uttering the Principal Name

17.48

tunde tandavini ratim vitanute tundavali-labdhaye karna-krodha-kadamvini ghatayate karnarbudebhyah sprham cetah prangana-sangini vijayate sarvendriyanam krtim no jane janita-kiyadbhir amrtaih krsneti varnadvayi

"I do not know how much nectar the two syllables 'Krsn-ra' have produced. When the holy name of Krsna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert." (*Vidagdha-Madhava* 1.12)

The Sevenfold Results of Chanting the Principal Name

ceto-darpana-marjanam bhava-maha--davagni-nirvapanam sreya-kairava-candrika-vitaranam vidya-vadhu-jivanam anandambudhi-vardhanam prati-padam purnamrtasvadanam sarvatma-snapanam param vijayate sri-krsna-sankirtanam

Chanting the holy name of Krsna cleanses the mirror of the heart and extinguishes the fire of misery in the ocean of birth and death. At that time, real auspiciousness begins for the soul. Just as the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the name, and at last the soul awakens in full knowledge of its real inner treasure a life of love with Krsna in the highest mellows of devotion. Again and again tasting nectar, the soul dives and surfaces in the ever increasing ocean of joy. In this way, all phases of the self are fully satisfied and purified by bathing in the nectarean mellows of the holy name of Krsna. Therefore, let the *sankirtana* of the holy name be victorious. (*Siksastaka* 1)

The Principal Result of Chanting the Holy Name is *Krsna-prema*, Not *Dharma*, *Artha*, *Kama* or *Moksa*

17.50

bhaktistvayi sthiratara bhagavan yadi syad daivena nah phalati divya-kisora-murtih muktih svayam mukulitanjali sevate'sman dharmartha-kama-gatayah samaya-pratiksah

O Lord when a devotee, by good fortune, develops unflinching devotion to Your transcendently beautiful, youthful form, then liberation herself waits with folded hands to be his maidservant. And right behind liberation, piety, economic development, and sense enjoyment will wait for the chance to serve. (*Krsna-karnamrta* 107)

Nama-kirtana* Fulfills all Aspects of *Bhajana

17.51

mantratas tantratas chidram desa-kalarha-vastutah sarvam karoti nischidram anusankirtanam tava

[In the various kinds of Vedic sacrifice and worship mentioned in the Vedas]

There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, paraphernalia, but when Your Lordship's holy name is chanted, everything becomes faultless. (*Bhag.* 8.23.16)

The Pure Name Arises Within the Association of Devotees

17.52-53

mamaham iti dehadau hitvamithyarthadhir matim dhasye mano bhagavati suddham tat-kirtanadibhih iti jata-sunirvedah ksana-sangena sadhusu ganga-dvaram upeyaya mukta-sarvanubandhanah

{Ajamila said} Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of sense gratification. Now that I am fixed in

the Absolute Truth, I shall not identify myself with the body. I shall give up the false conception of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa. Because of a moment's association with devotees [the Viśnu-dhṛtas], Ajāmila detached himself from the material conception of life with -Thus freed from all material attraction, he immediately started for Hardwar. (*Bhag.* 6.2.38-39)

17.54

sarvabhauma-sange tomara 'kalusa' haila ksaya 'kalmasa' ghucile jiva 'kṛṣṇa-nama' laya

Because of the association of [a devotee like] Sarvabhauma Bhattacharya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the Hare Kṛṣṇa *maha-mantra*. (*Cc. Madhya* 15.276)

17.55

asadhu-sange bhāi "kṛṣṇa nama" nahi haya "namaksara" bahiraya bate nama kabhu naya

O brothers, the holy name of Kṛṣṇa is never to be found in the association of those who are un-saintly. The external sound of the holy name is never the name proper. (*Prema-vivarta*)

The Holy Name Cannot be Realized Through the Material Senses

17.56

atah sri kṛṣṇa namadi na bhaved grahyam indriyaiḥ sevon-mukhe hi jihvadau svayam eva sphuratyadaḥ

Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon

the tongue, can one realize Krsna, for he will reveal Himself directly to the sincere soul.

The formula for perfection in chanting the holy name. (*Bhakti-rasamrta-sindhu* 1.2.234)

17.57

trnad api sunicena taror api sahisnuna amanina manadena kirtaniyah sada harih

One should chant the holy name of Krsna in a humble state of mind, considering oneself to be lower than a blade of grass. One should be more tolerant than a tree, devoid of false prestige, and offer all respect to others, without expecting any respect in return. In this way, one should always chant the holy name of Krsna. (*Siksastaka* 3)

The Formula for the Favorable Culture of the Holy Name

17.58

syat krsna-nama-caritadi-sitapy avidya-pittopatapta-rasanasya na rocika nu kintv adarad anudinam khalu saiva justa svadvi kramad bhavati tad-gadamula-hantri

The holy name, character, pastimes, and activities of Krsna are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of ignorance cannot taste anything sweet, it is wonderful that -by carefully chanting these sweet names every day, a natural relish awakens within this tongue, and his disease is gradually destroyed at the root. (*Upadesamrta* 7)

Determination for Chanting the Holy Name

17.59

khanda khanda hai' deha yadi jaya prana tabu ami vadane na chadi harinama

Even if you cut my body into pieces, I should not give up chanting the holy name. (*C.Bhag. Adi* 11.91)

Kirtana of the Holy Name Gradually Awakens the Form, Qualities, and Pastimes of the Lord

17.60

krsna-nama dhare kata bala

visaya-vasananale mora citta sada jale

ravintapta maribhumi sama

karna-randhra patha diya, hrdis majhe pravesiya,

varisaya sudha anupama

hrdaya haite bale, jihvara agrete cale

sabda-rupe naca anuksana

kanthe mora bhange svara, anga kanpe thara thara, sthira haite napare carana

cakse dhara, dehe gharma, pulikata saba carma,

vivarna haila kalevara

murccita haile mana, pralayera agamana,

bhave sarva-deha jara jara

kari'eta upadrava, citte vars sudhaadrava,

more dare premera sagare

kichu na bujhite dila, mora ta batula kaila,

mora citta vitta saba hare

lainu asraya yanra, henu vyavahara tan'ra

varnite napari ei sakala

krsna-nama icchamaya, yaheyahe sukhi haya

sei mora sukhera sambala

premera kalika nama, adbhuta rasera dhama

hena bala karaye prakasa

isat vikasi' punah, dekhaya nija rupa-guna

citta hari' laya krsna-pasa

purna vikasita haina, vraje moreyaya laina,

dekhaya more svarupa-vilasa

more siddha-deha diya, krsna-pase rakhe giya,

ei dehera kare sarva-nasa

krsna-nama-cintamani, akhila rasera khani,

nitya-mukta, suddha, rasamaya

namera balaiyata, saba la'ye hai hata

tabe mora sukhera udaya

My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death-producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by grace of the *sadhu* and *guru*, the holy name of Krsna with its infinite prospect has entered through the holes of my ears and reached the plane of my heart.

And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

New hope is aroused by that sound. Then by force it comes from the heart towards the tongue. Not that by the endeavor of my tongue I am producing

that sound no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared on my tongue, and began to dance.

That is the holy name proper. It descends from above. It cannot be -by the material tongue. It's source is above. And through an agent of the absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the holy name of Krsna forcibly appears upon the tongue and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the divine name have been described here. If it is a real and living name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a -on the body, and one's hairs will stand on end. Sometimes changes of color will be found in the body, and we will be unable to find any trace of the mind or consciousness.

We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways.

Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice. Sometimes the devotee thinks, 'I am in an ocean of nectar. My whole existence is within an ocean of nectarean liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me?

It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I? I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, not experienced before. And at last I find that I am captivated. My entire being, within and without, has been captured by a particularly sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter of Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way.

Still, I feel that everything is very pleasing , beyond my experience. What is this? I can't resist anymore. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence

is gone. There is no way left to me but to surrender. I am unable to describe my real position.

I find that He's an autocrat. Whatever He likes, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise I find that the sweetness of the name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The holy name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of color and figure, and disappears.

So many charming aspects are shown as if to my eyes within, and He forcibly takes me to surrender at the foot of that altar. He shows Himself in His full-fledged form, in Vrndavana, in His *Braja-lila*, with Radharani, and He takes me there. I find that I am in the midst of His peculiar, very sweet and loving paraphernalia. And He says, 'You see! I have so many wonderful things. This is your home. I am not merely imagination, but concrete reality. You will find here that the environment is very favorable and sweet. You are to live here.' I see there that He is dealing in different ways with His associates, in different *rasas*. And I find that I have another body that has emerged from my previous one, and that has a permanent place here in His service.

Such a new life I find here. And then I find ultimately that all consideration of my past life and experience has vanished. And it is true: my real life is here. This is proper, and that was a sham, that life has vanished. Then I find that chanting the holy name gives me new encouragement, a new prospect, and new hope. Whatever we want, whatever is our internal demand, it is supplied by the name. If we take the name, all our internal hankerings will be fulfilled.

It is eternal, it is the purest of the pure, and it is full of ecstasy.

Now I find I have been completely converted. How, my innermost hankering is this: Let whatever is against this sweet name vanish eternally from the world. If anything is in opposition to this sweet life, let it vanish, and if necessary, I will give my life to make it disappear from the world forever. Then others will be able to enjoy it at their free will. No hindrance should come to that fulfillment of life. It has no other second. So, everyone may come here, and if necessary, I will sacrifice myself to finish any opposition, so that all can smoothly, peacefully,

and without any danger, enjoy this absolute, sweet, and blissful life. (*Saranagati*, Bhaktivinoda Thakura)

The Four Kinds of *Namabhasa*

17.61

sanketyam parihasyam va stobham helanam eva va vaikuntha-namagrahanam asesagha-haram viduh

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly, to indicate something else, (as in using the holy name to count drumbeats on a *mrdanga*, or to pace oneself while running), jokingly, for musical entertainment, or even neglectfully. This is accepted by all scholars of the scriptures. (*Bhag.* 6.2.14)

The Results of *Namabhasa*

17.62

tam nirvyajam bhaja guna-nidhim pavanam pavananam sraddha-sudhyanmatir-itiram-uttama-sloka-maulim udyan anantah-karana-kuhare hantayan-nama-bhanor-abhaso'pi ksapayati mahapataka-dhvantadharam

[Vidura said to Dr̥thrastra] My dear brother, O ocean of good qualities, just fix your mind on the lotus feet of Kṛṣṇa, and worship Him with great faith. He is worshiped with poetic hymns by great saints and scriptural authorities. Kṛṣṇa is the supreme savior amongst all other saviors. In the same way that even a slight glimpse of the sun's rays dissipates the darkness of night, even a dim dawning of the holy name of Kṛṣṇa, will immediately dissipate all the darkness of ignorance and free one from even the blackest contamination of sinful -activity. (*Bhakti-rasamṛta-sindhu*, *Daksina Vibhaga*, 1.103)

17.63

yad abhaso'pyudyan kavalita-bhavadhvanta-vibhavo drsam tat tvandhanam api disati bhakti-pranayinim janas-tasyodattam jagati bhagavan-namatarane kṛti te nirvaktum ka iha mahimanam prabhavati

O divine sun of the holy name, even a slight reflection of You can dispel the darkest ignorance from the minds of those who are sunk in worldliness and grant the spiritual vision upon those who are spiritually blind. Who, then, can find the end of Your infinite glories? Who is there expert enough to completely sing the limits of Your greatness? [Just as the twilight before the sunrise dispels darkness and all kinds of fears and troubles, so the dim reflection or the dawning of the holy name (*namabhasa*) removes all sorts of evils or *anarthas* arising from forgetfulness of the true nature of the self and the Supreme Lord. (*Krsna-namastakam*, Rupa Gosvami 3)

17.64

***haridasa kahena,— "yaiche suryera udaya udaya na haite arambhe tamera
haya ksaya caura-preta-raksasadira bhaya haya nasa***

***udaya haile dharma-karma-adi parakasa aiche namodayarambhe papa-adira
ksaya udaya kaile krsna-pade haya premodaya***

Haridasa Thakura said, "As the sun begins to rise, even before being visible it dissipates the darkness of night. With the first glimpse of sunlight, fear of thieves, ghosts, and demons immediately disappears, and when the sun is - visible everything is manifest, and everyone begins performing his religious activities and regulative duties. Similarly, the faint dawning of the holy name (*namabhasa*) dissipates the reactions of sinful life immediately. And when one chants the holy name purely, the complete dawning of the pure holy name takes place, and one awakens to devotional service in *krsna-prema* at the lotus feet of Krsna. (*Cc. Antya 3.183-86*)

The Results of the Pure Holy Name and *Namabhasa*

17.65

***namaikamyasya cihnam smarana-pathagatam srotra-mulam gatam va
suddham vasuddha-varnam vyavahitarahitam tarayaty eva satyam tac ced
deha-dravinajani-talobha-pakhanda-madhye niksiptam syan na phala-
janakam sikhram evatra vipra***

[Sanat-Kumara told Narada] If a person only once hears, chants or remembers the holy name of Krsna, he will certainly be delivered from the ocean of birth

and death and attain liberation whether the holy name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brahmana*, such are the glories of the holy name. If one chants the syllables of the holy name for personal benefit, however, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life [*krsna-prema*]. (*Padma Purana, Brahma-khanda, 25.24*)

The Results of *Namabhasa* and *Namaparadha*

17.66

yatha nama-bhasabalenajamilo duracaro'pi vaikuntham prapitas-tathaiva smartadayah sadacarah sastrajna api bahuso nama grahino'pyarthavada-kalpanadi-namaparadha-balena ghora-samsaram eva prapyante

Note: In *Srimad Bhagavatam* 6.2.9-11, the Visnudutas say: "The chanting of the holy name of Lord Krsna is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a *brahmana* or for one who indulges in sex with the wife of his guru or another superior.

It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Krsna, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.'

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes, and paraphernalia."]

Commenting of this section of *Srimad Bhagavatam* , Sri Visvanatha Cakravarti Thakura remarks as follows on the different results attained by *namabhasa* or offenseless chanting as opposed to *namapradha*, or offensive chanting.]

Although Ajamila was great sinner, by chanting the holy name of Krsna in *namabhasa* that is, offenselessly the ultimately attained Vaikuntha. But all the good deeds of the smartas, their knowledge of the *sastra*, and even their chanting of the holy name many times will not bring them to the same end, because they chant the holy name offensively. They may continue chanting in that way for many millions of year, but because of *namaparadha*, offenses to the holy name, the holy name does not appear in their impure hearts, and they do not attain the goal. Rather, they simply suffer again and again repeated birth and death in the ghastly material world. (*Bhag.* 6.2.9-10, *Sarartha-darsini* commentary)

The Proper Mentality for Chanting Without Offense.

17.67

tad asma-saram hrdayam batedam yad grhyamanair hari-nama-dheyaih na vikriyetathayada vikaro netre jalam gatra-ruhesu harsah

Certainly that heart is steel-framed which, in spite of one's chanting the holy name with concentration, does not melt when ecstasy takes place, tears do not fill the eyes and the hairs do not stand on end. (*Bhag.* 2.3.24)

17.68

asrupulakaveva cit-tadravalingamityapi na sakyate vaktum;

yad uktam srimad rupa gosvami caranaih:

"nisargapicchila svaste tad abhyasaparo pi ca sattvabhasam vinapi syuh kvapyasru-pulakadayah"

(*Bhakti-rasamrta-sindhu* 2.3.89)

...tatas ca bahir asu-pulakayoh satorapiyaddha dayah na vikriyeya, tad asmasarimiti vakyarthat tatasca hrdaya-vikriya laksmananya-sadharanani

ksatinamagrahanasakty adinyeva jneyani... kanisthadhikarinam samat saranastu saparadha-vittatvan-nama-grahana-bahulye'pi tan-madhury-anubhavabhava cittam naiva vikriyeta, tad vyanjakah ksatyadayo 'pi na bhavanti, tesam eva asup-pulakadimattve 'pyasma-sara-

hrdayataya nindaisa.

kinca, tesam api sahu-sangenanartha-vivrtti-nistharucyadibhumikarudhanam

*kalena ciccadrave sati cittasyasma-saratvmapagacchatyeva. yesastu
cittadrave 'pi sati cittasyasmasaratatisthadeva, te tu duscikitsya eva jneyah*

[This is from Visvanatha Cakravarti Thakura's commentary on *Bhag.*
2.3.24 quoted as 17.67]

In *Bhakti-rasamrta-sindhu*, Rupa Gosvami analyzes the appearance of the symptoms of divine ecstasy in non-devotees. He refers to these symptoms as *sattvabhasa*, or a dim reflection of ecstasy. Sometimes it is seen that staunch logicians, without any trace of devotional service and without actually understanding the transcendental glories of the Lord, sit down to hear the glories of the Lord, they appear to be melting and shedding tears. In this connection there is a statement by a devotee who is addressing the Lord as follows:

"My dear Mukunda, I cannot properly express the glories of Your pastimes. Even when non-devotees hear of Your glorious pastimes they become affected and shed tears and start to tremble." Rupa Gosvami comments on this by saying.] "Such non-devotees are not actually melted; they are hardhearted. But the influence of the glories of the Lord is so great that even the non-devotees sometimes shed tears.

Sometimes it is found that a non-devotee who has practically no taste for Krsna and who follows no rules or regulations can, by practice, make a show of devotional symptoms, even crying in an assembly of devotees. This shedding of tears is not actually an ecstatic loving expression. However, it is done simply by practice and is only a dim reflection of true ecstatic symptoms. For example impersonalists may sometimes show symptoms of ecstasy while chanting the holy name Krsna, but this is not accepted as actual ecstasy, but only a dim reflection (*Sattvabhasa*).

Note: Visvanatha Cakravarti Thakura has very critically discussed all these displays of ecstasy in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not only Visvanatha Cakravarti but also Rupa Gosvami has treated them very critically.

Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees, but the pseudo symptoms are at once detected when one see the pseudo-devotee addicted to so many forbidden things. Even though decorated with the signs of a devotee, a person addicted to smoking, drinking or illegitimate sex with women cannot have all the above mentioned ecstatic symptoms. But it is seen that sometimes these symptoms are willingly imitated, and for this reason Srila Visvanatha Cakravarti accuses the imitators of being stone-hearted. They are sometimes even affected by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Sri Caitanya Mahaprabhu met Srila Ramananda Raya of Kavaur on the bank of the Godavari, the Lord developed all these symptoms, but because of the presence of some non-devotee brahmanas who were attendants of the Raya, the Lord suppressed these symptoms.

So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. In *Bhakti-rasamrta-sindhu* (1.3.11) Sri Rupa Gosvami explains that real, steady *bhava* is definitely displayed in the matter of cessation of material desires (*ksanti*), utilization (*avyatha-kalatvam*), eagerness for glorifying the Lord constantly (*nama-gane sadm ruci*), attraction for living in the land of the Lord (*pritis tad-vasati sthale*), complete detachment from material happiness (*virakti*), and pridelessness (*mana-shnyatm*). One who has developed all these transcendental qualities is really possessed by the *bhava* stage, as distinguished from the stone-hearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above.

The neophytes, due to their being in the lower stage of devotional service, are invariable envious, so much so that they invent their own ways and means of devotional regulations without following the *acaryas*. As such, even if they make a show of constantly chanting the holy name of the Lord, because they commit offenses to the holy name, they cannot relish the transcendental taste of the holy name.

Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., is condemned. They can, however, get in touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stone hearted and unfit for any treatment. A complete progressive march on the return home, back to Godhead, will depend on the instructions of the revealed scriptures directed by a realized devotee. (*Bhag.* 2.3.24, *Sarartha-darsini* commentary)

The Ten Offenses to the Holy Name

17.69-75

***satam ninda namnah paramam aparadham vitanute yatah khyatim kathamu
sahate tad-vigaraham sivasya sri visnorya iha guna-namadi sakalam dhiya
bhinnam pasyet sa khalu harinama-hitakarah***

***guroravajna sruti-sastra-nindanam tatharthavado hari-namni kalpanam
namno balad yasya hi papa-buddhir na vidyate tasya yamair hi
suddhih dharma-vrata-tyagahutadi-sarva-subha-kriya-samyamapi
pramadah asraddha-dhano vimukho'py-srnavati yas copadesah
sivanamaparadhah srutvapi nama-mahatmyam yah pritirahito 'dhamah aham
mamadiparamo namni so'py aparadha-krt jate namaparadhe tu pramade tu
kathancana sada sankirtayan-nama tad eka sarano bhavet namaparadha-
yuktanam namanyeva harah-tyagham avasranti-prayuktani tany evārtha
karaniyat***

- (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
- (2) To consider the names of demigods like Lord Siva or Lord Brahma to be equal to, or independent of, the name of Lord Kṛṣṇa.
- (3) To disobey the orders of the spiritual master.
- (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- (5) To consider the glories of chanting Hare Kṛṣṇa as an exaggeration.
- (6) To concoct interpretations of the holy name of the Lord.
- (7) To commit sinful activities on the strength of chanting the holy name of the Lord.
- (8) To consider the chanting of Hare Kṛṣṇa to be on the same level as the ritualistic karmic activities mentioned in the Vedas.
- (9) To instruct the faithless in the glories of the holy name.

(10) To not have complete faith in the chanting of the holy names and thus maintain material attachments. Even if in the beginning one chants the Hare Krsna *mantra* with offenses, one will become free from such offenses by chanting again and again [and faithfully serving the pure devotee]. (*Padma Purana, Brahma-Khanda*, 25.15-18, 22-23)

The Principal Offense to the Holy Name

17.76

nascaryam etadyad asatsu sarvada mahad-vininda kunapatma-vadisu sersyam mahapurusa-pada-pamsubhir nirasta-tejahsu tad eva sobhanam

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is not very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities. (*Bhag.* 4.4.13)

17.77

ye go-gardabhadaya iva visayesvevendriyani sada carayanti ko bhagavan, ka

bhaktih ko gurur iti svapne 'pi na jananti, tesam eva namabhasadir itya grhita-

hari-nam-nam-ajamiladinam iva niraparadhanam gurum vinapi bhavaty oddharah. Harir-bhajaniya eva, bhajanam tat-prapakam eva tadupadesta gurur eva, gurupadista bhakta eva purve harim prapuriti viveka-visesavatve

'pi "no diksam na ca sat-kriyam na ca purascaryam managiksate. Mantra'yam rasana sprga eva phalati sri krsna namatmakah" Iti (Padyavali

18 Ankadhrk Svamikrta-sloka) pramana-drstya ajamiladi-drstantena ca kim

me guru-karanasramena nama-kirtana-adibhir eva me bhagavat-praptir-bhavin iti manyaman astu gurvavajna laksana-mahaparadha-deva bhagavantam sati sriguru-caranasrita eva prapnotiti."

Those persons who are like cows and asses, who wander about always engaged in chasing the objects of the senses, who have no idea even in dreams of what is Bhagavan, what is *bhakti*, or what is guru, can all be delivered if they chant the holy name of Krsna offenselessly in *namabhasa*, as did Ajamila, even if they have no association of devotees, or any contact with a genuine spiritual master.

One may attain the worshipable object, Sri Hari, by practicing the means to worship him in pursuance of the instruction of the guru. By carefully following the orders of Sri guru, many devotees in the past have attained Sri Hari. It has , however, been said: "*no diksam na ca satkriyam na ca purascaryam managiksate. mantram 'yam rasana-spag eva phalati sri krsna-namatmakah.*"

For one who knows reality and the real nature of the Hare Krsna *maha-mantra* and actually realizes the fruit of taking the holy name upon the tongue (*sevon-mukhe hi jivadau*), the holy name is not at all dependent upon *diksa*, initiation, religious activities, the rules and regulations of the scriptures, or purificatory procedures. About this the scriptures have given many different examples as evidence. For instance, Ajamila without benefit of a guru chanted the holy name of Krsna in *namabhasa* and attained liberation.

Seeing all these conclusions, a person might ask, "Why should I go to such great trouble to carefully follow the orders of the guru while performing kirtana? [if by chanting neglectful, without regard for any rules and regulations or the order of the guru, Ajamila attained perfection, why should I work so hard? Let me follow the example of Ajamila and neglectfully chant the holy name, and so attain liberation.]" Those who cultivate this sort of mentality commit the great offense of disregarding the orders of the *gurudeva*. As a result of this offense they are cheated out of any hopes of attaining Bhagavan, Sri Krsna. But if in this birth or the next they beg pardon from *gurudeva*, take shelter of his lotus feet and gain forgiveness for such a great offense, then it may be possible for them to attain the Lord. (*Bhag. 6.2.9, Sarartha-darsini commentary*)

Who Offends Devotees Does not Chant the Real Name

17.78

hena vaisnavera ninda kareyai jana sei paya duhkha-janma jivana-

marana vidya-kula-tapa-saba viphala tahara vaisnava nindaye ye ye papi duracara puja o tahara krsna na kare grahana vaisnavera ninda kare ye papistha-jana

One who commits offenses against Vaisnavas attains only misery, life after life. His learning and austerity bears no fruit. Blasphemy of Vaisnavas is the worst kind of sinful behavior. One who engages in blasphemy of Vaisnavas will find that Krsna does not accept his worship. A person who blasphemes Vaisnavas is therefore the worst kind of sinner. (C.Bhag. Mad. 4.360)

17.79

sulapani-sama yadi vaisnavere ninde tathapiha nasa yaya, kahe sastra-vrnde iha na maniyaye sujana-ninda kare janme janme se papistha deva-dose mare

It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offense. (C.Bhag. Madhya 22.54,56)

Vaisnava-aparadhis are Punished Forever

17.80

prabhu bale, vaisnava nindayeyei jana kustharoga kon tara satiye likhana apatatah sastri kichu haiyache matra ara kata ache yama-yatanara patra caurasi sahasrayama-yatana pratyekse punah punah kari"bunje vaisnava-nindake

Mahaprabhu said, "It is written that one who blasphemes the Vaisnavas will suffer from leprosy, after which he will be punished by the agents of Yamaraja again and again, in thousands of births. (C.Bhag.. Madhya 4.375-377)

Six Kinds of Vaisnava-aparadha

17.81

***nindam kurvanti ye mudha vaisnavanam mahatmanam patanti pitrbhih
sardham maharaurava-samjnite hanti nindati vai dvesthi vaisnavan-nabhi-
nandati krudhyate yati no harsam darsane patanani sat***

A fool who blasphemes Vaisnavas goes to the worst kind of hell along with generations of his ancestors. One who kills a devotee, as well as one who blasphemes devotees, or one who is envious of devotees, or one who fails to offer obeisances to Vaisnavas upon seeing them, or one who becomes angered at a Vaisnava, or who does not become joyful upon seeing a Vaisnava these six classes of men are all considered to be candidates for falling down into hell. (*Skanda Purana*)

Vaisnava-aparadhis Should Have Their Tongues Cut Out

17.83

***karnau pidhaya nirayadyad akalpa ise dharmavitary asrnibhir nrbhir
asyamane chindyat prasahya rusatim asatim prabhus cej jihvam asun api tato
visrjet sa dharmah***

[Sati said] If one hears an irresponsible person blaspheme the guardian of devotion (*dharmavitarya* or *dharma-raksaka*), one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life. (*Bhag. 4.4.17*)

The Great Fault of Hearing Blasphemy of Vaisnavas

17.84

***"vaisnava ninda sravane 'pi dosa uktah" (Bhag. 10.74.40) nindam
bhagavatah srnvan tat parasya janasya va tato napaitiyah so 'piatyadha
sukrtat cyutah***

***tato'pagamas casamarthasya eva; samarthena tu nindakajihva chettavya;
tatrapy asamarthena svapranaparityago 'pi kartavyah***

The *Srimad Bhagavatam* says that it is a great fault to hear blasphemy of Vaisnavas. It states: "He who does not leave the place where devotees of

the Lord are blasphemed, but continues to hear such blasphemy, is guilty of a great sin. He is deprived of all his piety and falls down into hell." It is enjoined that one must leave the place of blasphemy. But that is for a person who is not a capable person. If capable one should cut out the tongue of the blasphemer. If unable to do that one should give up his life rather than continue to hear such blasphemy. (*Bhakti Sandarbha* 265)

The Way to Overcome Vaisnava-aparadha

17.85

ye vaisnava-sthane aparadha haya yara puna se ksamile a paradha ghuce tara

If one offends a Vaisnava, the only way to get free from the offense is to go back that Vaisnava and beg his forgiveness. (*C.Bhag. Madhya* 22.32)

17.86

kanta phuteyei mukhe, sei mukheyaya paye kanta phutile ki kandhe bahiraya

Just as it takes a thorn to remove a thorn, the offense committed by the mouth [against a Vaisnava] must be cured with the mouth [by begging forgiveness]. (*C.Bhag Antya* 4.380)

The Second Offense to the Holy Name

17.87-88

***sivah sakti-yutah sasvat tri-lingo guna-samvrtah vaikarikas taijasas ca
tamasas cety aham tridha harir hi nirgunah saksat purusah prakrteh parah sa
sarva-drg upadrasta tam bhajan nirguno bhavet***

Lord Siva is always associated with his *sakti*. He is invested with the three modes of nature *sattva*, *rajas*, and *tamas* and is the presiding deity of the three kinds of cosmic ego characterized by *sattva*, *rajas*, and *tamas*. Lord Hari, on the other hand, is unaffected by the three modes and hence devoid of the attributes of material nature. He is omniscient and is a witness to everything. A person who worships him becomes free from all material qualities. (*Bhag.* 10.88.3,5)

The Third Offense to the Holy Name

17.89-80

***rajas tamas ca sattvena sattvam copasamena ca etat sarvam gurau bhaktya
puruso hy anjasa jayet yasya saksad bhagavati jnana-dipa-prade
gurau martyasad-dhih srutam tasya sarvam kunjara-saucavat***

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *suddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature. The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and His Vedic studies and knowledge are like the bathing of an elephant. (*Bhag.* 7.15.25,26)

The Fourth Offense to the Holy Name

17.91

sraddham bhagavate sastre 'nindam anyatra capi hi

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other Vedic scriptures. (*Bhag.* 11.3.26)

17.92

***namah pramana-mulaya kavaye sastra-yonaye pravrttaya nivrttaya nigamaya
namo namah***

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literature's -sense gratification as well as in those encouraging renunciation of the material

world. (Bhag. 10.16.44)

The Fifth Offense to the Holy Name

17.93

***prayena veda tad idam na mahajano 'yam devya vimohita-matir bata
mayayalam trayam jadi-krta-matir madhu-puspitayam vaitanike mahati
karmani yujyamanah***

[If chanting the holy name is sufficient for liberation, then why haven't the Vedic sages stressed this in their teachings?] Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna *mantra*. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas especially the *Yajur Veda*, *Sama Veda*, and *Rg Veda*--their intelligence became dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in *dharma*, *artha*, *kama* and *moksa*. (Bhag. 6.3.25)

Other Processes of Purification are a Waste of Time

17.94

***prayascittani cirnani narayana-paranmukham na nispunanti rajendra sura-
kumbham ivapagah***

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non-devotees cannot be purified by processes of atonement even if they perform them very well. (Bhag. 6.1.18)

The Sixth Offense to the Holy Name

17.95-96

***taj janma tani karmani tad ayus tan mano vacah nramyena hi visvatma
sevyate harir isvarah kim janmabhis tribhir vaha saukra-savitra-
yajnikaih karmabhir va trayi-proktaih pumso 'pi vibudhayusa***

Narada said, "When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, this birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect. A civilized human being has three kinds of births. The birth is by a pure father and mother, and this birth is called birth by semen. next birth takes place when one is initiated by the spiritual master and this birth is called *savitra*. The third birth, called *yajnika*, takes place when one is given the opportunity to worship Lord Visnu. Despite the opportunities of attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord. (*Bhag.* 4.31.9-10)

Auspicious Activities Other than Chanting the Holy Name in Full Surrender are Useless

17.97

***avismitam tam paripurna-kamam svenaiva labhena samam prasantam
vinopasarpaty aparam hi balisah sva-langulenatititarti sindhum***

Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection's. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding a dog's tail. (*Bhag.* 6.9.22)

The Seventh Offense to the Holy Name

17.98

***manye dhanabhijana-rupa-tapah-srutaujas-tejah-prabhava-bala-paurusa-
buddhi-yogah naradhanaya hi bhavanti parasya pumso bhaktya tutosa
bhagavan gaja-yutha-paya***

[Prahlada Maharaja prayed to Lord Nrsimhadeva] One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, - physical strength, diligence, intelligence, and mystic power, but I think even by all these qualifications one cannot satisfy the Supreme of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this , and thus the Lord was satisfied with him. [In other words, the real qualification to worship the Lord is faith.] (*Bhag.* 7.9.9)

The Eight Offense to the Holy Name

17.99

kvacin nivartate 'bhadrat kvacic carati tat punah prayascittam atho 'partham manye kunjara-saucavat

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land. (*Bhag.* 6.1.10)

The Ninth Offense to the Holy Name

17.100

tasmat sarvatmana rajan harih sarvatra sarvada srotavyah kirtitavyas ca smartavyo bhagavan nram

O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, always and everywhere, with all one's attention, committing heart, mind and soul in dedication to the holy name. (*Bhag.* 2.2.36)

The Tenth Offense to the Holy Name

17.101

yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-

dhih yat-tirtha-buddhih salile na karhicij janesv abhijnesu sa eva go-kharah

One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshipable, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. (*Bhag.* 10.84.13)

17.102

'krsna-nama' kare aparadhera vicara krsna balile aparadhira na haya vikara

There are offenses to be consider while chanting the Hare Krsna *mantra*. Therefore, simply by chanting Hare Krsna, one does not become ecstatic. (*Cc. Adi* 8.24)

17.103

tara madhye sarva-srestha nama-sankirtana niraparadhe nama laile paya prema-dhana

Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead. (*Cc. Antya* 4.71)

17.104

bahu janma kareyadi sravana, kirtana tabu ta' na paya krsna-pade prema-dhana

If one is infested with the ten offenses in the chanting of the Hare Krsna *maha-mantra*, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this (*Cc. Adi* 8.16)

17.105

'eka' krsna-name kare sarva-papa nasa premera karana bhakti karena prakasa anayase bhava-ksaya, krsnera sevana eka krsna-namera phale pai eta dhana

Simply by chanting one name of Kṛṣṇa [purely] all one's sins are destroyed. Thus bhakti, which is the cause of kṛṣṇa-prema, is manifest. (Cc. *Adi* 8.26,28)

17.106

***hena kṛṣṇa-nama yadi laya bahu-bara tabu yadi prema nahe, nahe
asrudhara tabe jani, aparadha tahate pracura kṛṣṇa-nama-bija tahe na kare
ankura***

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout. (Cc. *Adi* 8.29.30)

The Real Holy Name of Kṛṣṇa Can Never Awaken in Mayavadis

17.107

***ataeva tara mukhe na aise kṛṣṇa-nama 'kṛṣṇa-nama', 'kṛṣṇa-svarupa'—duita
'samana'***

***'nama; 'vighraha', 'svarupa'—tina eka-rupa tine 'bheda' nahi,—tina 'cid-
ananda-rupa' deha-dehira, nama-namira kṛṣṇe nahi 'bheda' jivera dharma
—nama-deha-svarupe 'vibheda' ataeva kṛṣṇera 'nama', 'deha',
'vilasa' prakrtendriya-grahya nahe, haya sva-prakasa***

[Sri Caitanya Mahāprabhu said, "Mayavadi impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātma, and Caitanya.] The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders to Kṛṣṇa, who is non-different from His name. The Lord's holy name, His form, and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on. (Cc. *Madhya* 17.130-132,134)

Through Chanting the Holy Name of Kṛṣṇa and Dancing One Gains Life

17.108-109

gita-nrtyani kurvita dvija-devadi tustaye

na jivanayayunjita viprah papabhiya kvacit

kvacit kadacid api jivanaya nijavrttyartham na yunjita

na kuryat: tatra hetuh papadbhiya, tatha sati papam syadityarthah

A twice born, *dvija*, should sing and dance for the satisfaction of the Lord. But he should do not do so for his livelihood fearing sinful reaction.

Commentary: *Kvacit* never; *jivanaya* for his own maintenance; he should never do so. The reason stated in *papabhiya*. The meaning is if he does so he will be implicated in sins. (*Hari-bhakti-vilasa* 8.265 and Srila Sanatana Gosvami's commentary)

17.110

dhana-sisyadibhir-dvarair yam bhaktir upapadyate viduratvad uttamatahanya tasyas ca nangata

If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion. (*Bhakti-rasamrta-sindhu*, *Purva-Vibhaga* 2.259)

**One who Eagerly Dedicates Mind, Body, and Soul in *Krsna-bhakti*
Experiences the Topmost Mercy and Auspiciousness**

17.111

etavaj janma-saphalyam dehinam iha dehisu pranair arthair dhiya vaca sreya-acaranam sada

[The Lord said] That a person should sacrifice his life, wealth, intellect, and speech for doing what is beneficial to others, is the farthest limit of

the usefulness of embodied beings for their fellow creatures. (*Bhag.* 10.22.35)

17.112

praninam upakarayayathaiveha paratra ca karmana manasa vaca tad eva matiman vadet

Through one's work, mind, and words one should act in such a way that it will bring benefit to all living beings such is the behavior of the (*Visnu Purana* 3.12.45)

The Qualification for Being Jagad-guru

17.113

apane acare keha, na kare pracara pracara karena keha, na karena acara 'acara', 'pracara',—namera karaha 'dui'karya tumi—sarva-guru, tumi jagatera arya

Some practice, but do not preach; some preach but do not practice you both practice the chanting of the holy name and preach it as well. Because you practice what you preach, you are the jagad-guru, the guru of the entire -for you are the most advanced devotee in the world. (*Cc. Antya* 4.102-103)

Gaurasundara's Followers Preach the Holy Name. By Doing so, They Attain the Eternal Association of the Lord, who is the Father of the Sankirtana Movement.

17.114

yare dekha, tare kaha 'krsna' upadesa amara ajnaya guru hana tara' ei desa kabhu na vadhibe tomara visaya-taranga punarapi ei thani pabe mora sanga

Instruct whoever you meet in the science of Krsna. Teach them the instructions of Krsna in *Bhagavad-gita*, and the teachings about Krsna in *Srimad Bhagavatam*. In this way, on my order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow my order, you will soon

attain my association. (Cc. *Madhya* 7.128-129)

Those who Have Taken Birth in the Land of India Should Show Mercy to Others by Eagerly Preaching the Glories of the Holy Name of Sri Krsna

17.115

bharata bhumite haila manunya janmaya'ra janma smrthaka kari' kara para-upakara

One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people by preaching nama-sankirtana, the chanting of the holy name of Krsna. (Cc. *Adi* 9.41)

Thus ends the Seventeenth Jewel of Gaudiya-Kanthahara, entitled Nama-tattva.

Prayojana-tattva

The Definition of *Bhava*

18.1

suddha-sattva-visesatma prema suryamsu-samyabhak rucibhis-cittatma srnyakrd-asau bhava ucyate

As *bhakti* develops beyond the stage of *ruci*, and the heart, mind, and intellect are softened by divine love, one comes to the stage known as *bhava-bhakti*. This transcendental stage is beyond the modes of material nature, and is saturated with the qualities of *suddha-sattva*: transcendental goodness. At that time one's heart becomes illuminated like the sun, for *bhava-bhakti* is like a ray of *prema-bhakti*. (*Bhakti-rasamrta-sindhu* 1.3.1)

Mahaprabhu's Verse on *Bhava*

18.2

***nayanam galad-asru-dharaya vadanam gadgada-ruddhaya gira pulakair
nicitam vapuh kada tava nama-grahane bhavisyati***

O My Lord, when will My eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will My voice choke up ecstasy (*bhava*), and when will the hairs of My body stand on end while chanting Your holy name? (*Siksastakam* 6)

The Causes of *Bhava*, Transcendental Emotion

18.3

***yan martya-lilaupayikam sva-yoga-maya-balam darsayata grhitam
vismapanam svasya ca saubhagarddheh param padam bhusana-bhusanangam***

The Lord appeared in the mortal world by His internal potency, yoga-maya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His transcendental body is the ornament of all ornaments. (*Bhag.* 3.2.12)

The Lord's Sweet Nature as the Opulent Lord of Threes

18.4

***svayam tv asamyatisayas tryadhisah svarajya-laksmi-apta-samasta-
kamah balim haradbhis cira-loka-palaih kirita-koty-edita-pada-pithah***

Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune and opulence. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to his feet. (*Bhag.* 3.2.21)

The Symptoms of *Bhava* Appear in Those Who Cultivate the Holy Name in the Association of Devotees

18.5-6

***parasparanukathanam pavanam bhagavad-yasah mitho ratir mithas tustir
nivr̥ttir mitha atmanah smarantah smarayantas ca mitho 'ghaughā-haram
harim bhaktya sanjataya bhaktya bibhraty utpulakam tanum***

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship with one another, their rati, or transcendental happiness, and their satisfaction gradually increases. And by thus encouraging one another they are able to give up sense gratification, which is the cause of all suffering.

The devotees of the Lord constantly discuss the glories of Lord among themselves. Thus they constantly remember Him and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Lord, who takes away from them everything inauspicious.

Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end. (*Bhag.* 11.3.30-31)

The Practical Symptoms of *Bhava*

18.7-8

ksantiravyartha kalatvam viraktirmana sunyata

***asabandhah samut-kantha namagane sada rucih asaktis-tad gunakhyane
pritis-tad-vasati-sthale ityadayo 'nubhavah syurjata-bhavankure jane***

In those within whom *bhava-bhakti* has awakened, the following symptoms will be found: tolerance, eagerness to utilize one's time in the devotional service of the Lord, detachment from material things, humility or pridelessness, ardent hopes of receiving the Lord's mercy, eager and anxious longing for the Lord and his service, a constant taste for chanting the Lord's holy name, eagerness to glorify the Lord and discuss his pastimes, and a longing to live in a holy place where the Lord has performed his pastimes. (*Bhakti-rasamṛta-sindhu*, *Purva*

Vibhaga 1.3.25)

Two Kinds of *Raga-marga* the Practitioner and the Perfected Soul

18.9

seva sadhaka-rupena siddha-rupena catra hi tad-bhava-lipsuna karya braja-lokanusaratah

A person desiring to attain the mood of Krsna's devotee should render service both with his material body as well as spiritual body following in the footsteps of the residents of Vraja. (*Bhakti-rasamrta-sindhu*, *Purva Vibhaga* 1.2.295)

18.10

bahya, antara, ihara dui ta'sadhana 'bahye' sadhaka-dehe kare sravana-kirtana 'mane' nija-siddha-deha kariya bhavana ratri-dine kare vraje krsnera sevana nijabhista krsna-prestha pacheta' lagiya nirantara seva kare antarmana hana

There are two processes by which one may execute this *raganuga bhakti*--external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the *sastric* injunctions, especially hearing and chanting. However, within his mind, in his transcendental spiritual body, he serves Krsna in Vrndavana in his particular way. He serves Krsna twenty-four hours, both day and night. (*Cc. Madhya* 22.156-157,159)

The Development of *Prema* into *Sneha*, *Raga*, *Anuraga*, *Bhava*, and *Mahabhava*

18.11-12

syad-drdheyam ratih prema prodyan snehah kramadayam syan-manah pranayo rago 'nurago bhava ity api bijam iksuh sa ca rasah sa gudah khanda eva sah sa sarkara sita sa ca sa yatha syat sitopala

When *rati*, or constant affectionate attachment to Krsna, is very fixed, steady, and determined, then it is known as *prema*, or pure love of God. The development of such divine love may be compared to the refinement of sugar.

Just as in the development of sugar first there is the seed, then the juice, then molasses, then crude sugar, refined sugar, sugar candy, and rock candy, so in the same way, *rati* matures into *prema*, and then *sneha*, *mana*, *praraya*, *raga*, and *anuraga* and *bhava*. (*Ujjvala-nilamani, Sthayibhava Pra* 53-54)

18.13

sadhana-bhakti haite haya 'rati'ra udaya ratigadha haile tara 'prema' nama kaya prema vrddhi-krame nama sneha, mana, pranaya raga, anuraga, bhava, mahabhava haya

By regularly practicing devotional service (*sadhana-bhakti*), one gradually becomes attached to Krsna. This is called *rati*. Then *rati* becomes intensified, it becomes, *prema*. The basic aspects of *prema*, when gradually increasing to different stages are *sneha*, *mana*, *praraya*, *raga*, *anuraga*, *bhava*, and *mahabhava*. (*Cc. Madhya* 19.177-178)

One With Eyes of *Prema* Can See the Supreme Person

18.14

premanjana-cchurita-bhakti-vilocanena

santah sadaiva hrdayesu vilokayanti

yam syamasundaram acintya-guna-svarupam

govindam adi-purusam tam aham bhajami

I worship Govinda, the Primeval Lord, who is Syamasundara, Krsna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love. (*Brahma-samhita* 5.38)

The Shelter of *Madhurya-rasa-bhakti*

18.15

ananda-cinamaya-rasa-pratibhavitabhis tabhirya eva nija-rupataya

kalabhiih goloka eva nivasaty akhilaatma-bhuto govindam adi-purusam tam aham bhajami

I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhis*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*. (*Brahma-samhita* 5.27)

The Direct and Indirect Tasting of *Rasa*

18.16

etavad eva jijnasyam tattva-jijnasunatmanah anvaya-vyatirekabhyamyat syat sarvatra sarvada

A person searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for this in all circumstances, in all space and time, both directly and indirectly. (*Bhag.* 2.9.36)

The Definition of *Rasa*

18.17

vyavatiya bhavana-vartmayas camatkrtibharabhuh hrdisattvojjvale badham svadate sa raso matah

When one transcends the status of ecstatic love and is situated on the highest platform of pure goodness, one is understood to have cleansed the heart of all material contamination. In that pure stage of life, one can taste this nectar, and this tasting capacity is technically called *rasa*, or transcendental mellow. (*Bhakti-rasamrta-sindhu* 2.5.132)

The Qualification for *Madhurya-rasa*

18.18

yadi hari-smarane sarasam manah yadi vilasa-kalasu kutahalam madhura-komala-kanta-padavalim srnu tada jayadeva-sarasvatim

If you at all wish to fill your consciousness with the remembrance of Sri Sri Radha and Krsna and enter into a serving position within their sublime pleasure pastimes on the banks of Radha-kunda, then listen carefully to this sweet and poignant song of Jayadeva, which is filled with the narration's of their divine love. [Within this verse there is relationship (*sambandha*) and the means of attaining perfection (*abhidheya*). The qualifications (*adhikara*) for entering one's constitutional position in the confidential pastimes of Radha-Madhava, rendering Them service, and realizing the highest ecstasy in that position, is attainable by those *rasika* devotees who are free from all *anarthas*. They are qualified to read this book and thus reach the highest goal (*prayojana*). (*Gita-govinda* 1.3)

The Prohibition for Those Who are Unqualified

18.19

***naitat samacarej jatu manasapi hy anisvarah vinasyat acaran
maudhyadyatharudro 'bdhi-jam visam***

One should never imitate the behavior of great persons. If out of foolishness an ordinary person imitates such behavior [as Krsna's dancing with the gopis], even mentally he is doomed, just as one who imitates Rudra by swallowing a ocean of poison. (*Bhag.* 10.33.30)

The Separation Experienced in *Madhurya-rasa*

18.20

yugayitam nimesena caksusa pravrsayitam sunyayitam jagat sarvam govinda-virahena me

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence. (*Siksastakam* 7)

18.21

***amuny adhanyani dinantarani hare tvad-alokanam antarena anatha-bandho
karunaika-sindho ha hanta katham nayami***

O Hari! O Friend of the helpless! You are the only ocean of mercy! Because I have not met You, my inauspicious days and nights have become unbearable. I do not know how I shall pass the time. (*Krsna-karnamrta* 41)

18.22

***aslisya va pada-ratam pinastu mam adarsanan marma-hatam karotu va yatha
tatha va vidadhatu lampato mat-prana-nathas tu sa eva naparah***

I know no none but Krsna as My Lord, and He shall remain so even if He handles Me roughly in His embrace or makes Me broken-hearted by ignoring Me completely. He is completely free to do whatever He wants, for He is a debauchee, yet He is still My worshipful Lord, unconditionally. (*Siksastaka* 8)

Extreme Separation

18.23

***ayi dina-dayardra-natha he mathuranatha kadavalokyase hrdayam tvadaloka-
kataram dayita bhramyati kim karomy aham***

O my Lord! O most merciful Master of Mathura! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now? (*Padyavali, Madhavendra Puri*)

The Determined Prayer of One Who Aspires to Worship Krsna in Madhurya-rasa

18.24

***na dharmam nadharmam sruti-gana-niruktam kila kuru braje radha-krsna-
pracura-paricaryam iha tanu sacisunum nandisvara-pati-sutatve
guruvaram mukunda-presthatve smara paramajasram nanu manah***

O mind! Disregard the piety and impiety mentioned in the *Vedas*. Render eternal,

confidential, loving service to the lotus feet of Sri Sri Radha and Krsna in Vraja. Always meditate on the lotus feet of the son of Saci, Sri Caitanya Mahaprabhu, who is nondifferent from the son of Nanda. And always meditate on gurudeva, who [as the representative of Srimati Radharani] is the most beloved of Mukunda [Sri Krsna]. (*Manah-Siksa* 2)

Thus ends the Eighteenth Jewel of Gaudiya-Kanthahara, entitled Prayojana-tattva.

PRAMANA-TATTVA

***Srimad-Bhagavatam* Describes the Four Kinds of Evidence.**

Appendix 1

srutih pratyaksamaitihyam anumanam catusthayam pramanesvana-vasthanad vikalpat sa virajyate

There are four kinds of evidence by which reality may be known: revelation, perception, history and hearsay and inference. (*Bhag.* 11.19.17)

***Manu-samhita* Describes Three Kinds of Evidence.**

Appendix 2

pratyaksas-canumananca sastranca vividhagamam trayam suviditam karyam dharma-suddhim-abhisata

If one wants to understand what is reality, one must consider the three kinds of evidence: Vedic evidence, perception, and inference. (*Manu* 12.105)

The Ancient Vaisnava Madhva Muni Explains the Three Kinds of Evidence.

Appendix 3

pratyakse 'ntarbhaved yasmad-atithyam tena desikah pramanam trividham

prakhyat tatra mukhya srutir-bhavit

Since hearsay is included in perception, Madhvacarya has said that the means of proper knowledge are three, among which sruti, or revelation, is the highest. (*Prameya-ratnavali* 9.2)

Divine Sound is the Best Evidence for Understanding Reality

Appendix 4

yadyapi pratyaksanumana-sabdaryopamanarthapattyabhava-sambhavaitihya-cesthakhyani dasa pramanani viditani, tathapi bhrama-pramada-vipralipsa-karanapatava-dosa-rahitavacanatmakah sabda eva mulam pramanam

If one carefully examines the ten kinds of evidence, namely pratyaksa, anumana, arya, upamana, arthapatti, abhava, sambhava, aithihya, and centha, one will find that all of them are contaminated with the four defects of material life: cheating, imperfect senses, illusion, and mistakes. Therefore of all of these, revelation, sruti, is considered to be superior for it is above the four defects. Sruti is, therefore, the root of all evidence. (*Tattva-Sandarbha, Sarva-samvadini*)

Appendix 5

pramanera madhye sruti-pramana pradhana sruti ye mukhyartha kahe, sei se pramana jivera asthi-vistha dui sankha-gomaya sruti-vakye sei dui mahapavitra haya svatah-pramana veda satyaye kaya "laksana" karile svatah-pramanya-hani haya

[Caitanya Mahaprabhu said] Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence. Conchshells and cow dung are nothing but the bones and the stool of certain living entities, but according to the Vedic version they are both considered very pure.

The Vedic statements are self-evident. Whatever they state must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost. (*Cc. Madhya* 6.135-137)

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